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पुरातत्त्व विभागको द्वैमासिक मुखपत्र

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श्री ५ को सरकार
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"**प्राचीन नेपाल**" का निमित्त प्राग्-इतिहास तथा पुरातत्त्व, लिपिविज्ञान, हस्तलिखित ग्रन्थ, मुद्राशास्त्र, अभिलेख, संग्रहालय तथा ललितकलासंग सम्बन्धित मौलिक रचनाको माग गरिन्छ ।

रचना संक्षिप्त तर प्रामाणिक हुनुका साथै अद्यापि अप्रकाशित हुनुपर्दछ । तर कुनै प्रकाशित विषयको सम्बन्धमा नयाँ सिद्धान्त र प्रमाण प्रस्तुत गरिएको भए तिनको स्वागत गरिनेछ ।

रचनासंग सम्बन्धित चित्रहरू पठाउन सकिनेछ । रचना पृष्ठको अग्रभागमा मात्र लेखिएको हुनुपर्नेछ । प्रकाशित लेखहरूमा व्यक्त गरिएको भावना वा मत सम्बन्धित लेखकको हुनेछ ।

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रामशाहपथ
काठमाडौं, नेपाल

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Lumbini the Peace-Shrine and Place of Pilgrimage

- T. R. Vaidya

Lumbini, situated in the Tarai of south-western region of Nepal, is renowned in the world as the birthplace of Lord Gautam Buddha, the Apostle of Peace. On the *Vaisakha* full moon day of 623 B.C.[1], Prince Siddhartha Gautama, the future Buddha, was born there when his mother Mahamaya was on the way to Devadaha, her native home.[2]

Importance of Lumbini

It is mentioned in the Buddhist texts that Siddhartha Gautam immediately after birth walked seven steps, raised the second finger of his right hand and proclaimed

Aggohamasmi Lokassa...[3]

"I am the foremost of all the creatures of the world to cross the riddle of the ocean of existence. I have come to the world to show the path of Emancipation. This is my last birth and hereafter I will not be born again"

The Nativity sculpture of Lumbini (dating 4th-5th century A.D.) shows Mayadevi, mother of Lord Buddha, supporting herself by holding a branch of a tree by her right hand. The newly born Siddhartha Gautam is depicted standing upright on the lotus flower. Two other celestial figures are seen pouring water. Lotus flowers are also seen scattered from heaven.

Later on after attaining Buddhahood, while visiting Kapilavastu, Lumbini and nearby areas in connection with his preaching, Lord Buddha is described to have said, while discussing with his disciple *Bhikshu* Anand:

"Anand! There are four places which

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1 Sri Lankan date is followed here. There are many versions about the date.

2 It is still a tradition among some communities that a pregnant woman goes to her father's house for the delivery of the first child.

3 *Jatak Attha Katha*

should be (visited and) seen by a person of devotion and which would cause awareness and apprehension of the nature of impermanence"

The Digha Nikaya further mentions:

"Anand! all those who are on a pilgrimage to (these) shrines,[4] if they should die with devotion in their hearts during the course of their pilgrimage, will after (the dissolution of the body) be reborn in a good destination, a fortunate celestial (deva) realm.

Pilgrimage Shrine

Being the birthplace of Lord Buddha Lumbini was considered a holy pilgrimage shrine since ancient times. In the 20th year of his coronation i.e. in 249 B.C. Emperor Ashoka of India guided and accompanied by his royal preceptor Upagupta visited the spot, erected the *stambha* (pillar) with a typical Asokan inscription and placed a commemorative stone *(Silavigadabhicha)* to mark the birth place of Lord Buddha (at the exact spot where prince Siddhartha Gautam touched on earth) for the benefit of the future generations of mankind.

The five line inscription of the Ashokan pillar gives us the exact information that King *Piyadasi* (Ashok), the beloved of Devas, in the 20th year of the coronation, himself made a visit to Lumbini and paid homage to Lord Buddha. Realizing that Buddha Sakyamuni was born here, *Silavigadabhica* was placed and stone pillar *(stambha)* erected. As *Bhagavan* (Buddha) was born here, Lumbinigrama was declared *ubalikekate athabhagiyeca*.[5]

In the translation of the text (inscription) there is much controversy about the word *Silavigadabhica*. Different scholars have given different interpretations about the word. A. Barth and R. Basak explained it as "a stone image of she-ass as the capital", R. Pischel and G. Buhler "not as uncouth as a donkey" or "by finely wrought, polished", Dr. B.C. Law, V.A. Smith and J. Charpenlier "a stone horse (capita) not a donkey", or "a stone bearing a horse", R. Pischel (later on) "a flawless block of stone" from which the pillar was made, J. F. Fleet "a stone wall which is an enclosure and a screen", P. Thieme "a featherless horse", Kenneth R. Norman "a wall made from or decorated with stone"[6]. R. K. Mookherji has interpreted it as "a stone bearing a figure"[7]. Rajbali Pandey, Amulyachandra, Dinesh Chandra Sircar, Romilla Thapar and Janardan Bhatta have interpreted the word as the "railing of stone". *Bhikshu* Sudarshan *Mahasthavira* of Nepal has written that a meeting, conducted on his request, attended by the monks, scholars and professors of Chulangkorn University,

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4 *Caturmahasthana*-Birthplace= Lumbini, Place of Enlightenment =Bodha Gaya, First place of Sermon- Sarnath and Place of *Mahaparinirvana* -Kusinagara.

5 Rajabali Pandey-*Historical and Literary Inscriptions*, Varanasi: Chowkhamba Sanskrit Series, 1962,p.39

6 Kenneth R.Norman-"A note on Silavigadabhica in Ashok's Rummendei Inscription "*The Buddhist Forum,* Vol. III London: 1994, p.237

7 Radha Kumnd Mookherji- *Ashoka* (Revised 2nd Edition) Delhi: Raj Kamal Publication Ltd., 1955, P.197

Dhammasaha University and Chakravat of Bangkok, the word *silavigadabhicha* was interpreted as "disfiguring a stone or engraved the inscription on a stone." *Bhikshu* Sudarshan is also of the opinion that all participants in that Bangkok meet were unanimous in their opinion that a stone figure, probably a prototype of the famous Nativity image of Lumbini was made.[8]

The discovery of the block of stone known now as the Marker Stone on the platform made of seven layers of bricks (from the natural soil) and an arched niche with two sandstones on the east of the Marker Stone are unique features in the entire Maurya *terracotta* structure at Lumbini. Moreover these stones are found vertically under the spot where the Nativity image was placed. So the Marker Stone and an arched niche with two sandstones have an important message to convey i.e. pointing out the exact spot where Prince Siddhartha Gautam was born. Ashokan pillar inscription also mentions *hidabuddhajate* and *hidabhagavanjateti*. The *Divyavadana* refers that royal preceptor Upagupta had said *Asmin Maharaja pradeshe Bhagawna Jata*. It also mentions that *Idam hi pratham caityam Budddhasyotam Cakshyusa* (This is the first chaitya of Buddha the Enlightened One). Thus the inscription and the literary evidence clearly mention the exact spot of birth of Lord Buddha. Emperor Ashoka, having erected the *stambha* (pillar) with inscription, seems to have constructed a vihar in that complex. The excavations have indeed revealed the Mauryan *terracotta* structure around the pillar. Ashoka erected inscribed pillars also at Gotihawa and Niglihawa to mark the birth places of Krakuchhanda Buddha and Kanaka Muni Buddha, respectively. The Niglihawa pillar inscription of Ashoka mentions that King *Piyadashi*, beloved of Gods, (Ashoka) after 14 years of his anointment enlarged for the second time the stupa of Kanaka Muni Buddha and in the 20th year of his anointment he came himself and worshipped and caused (this) stone pillar to be erected. Thus Emperor Ashoka visited the birthplaces of Krakuchanda and Kanak Muni the previous Buddhas as well as Lumbini, the birthplace of Lord Gautam Buddha. Being shocked by the huge bloodshed in the Kalinga War Ashoka became a Buddhist and a peace loving emperor whose motto, henceafter, became *Dharmavijaya* (victory by peity) instead of *Digvijaya* (victory by arms). To attain mental and spiritual solace he had visited Lumbini and other sites.

Having erected the *stambha*, Emperor Ashoka declared the Lumbinigrama an *Ubalika = Abalika*, which means no animal sacrifice *(bali)* will be performed here.[9] The villagers of Lumbinigrama were made subject to pay only one-eighth of the produce as the land revenue instead of the usual rate.[10] Emperor Ashoka must have placed the Marker Stone on the exact spot where baby Siddhartha Gautam was born. Thus *Silavigadabhica* is connected with the Marker stone.[11] Ashoka's construction of stupa, erection of the pillar, declaration of Lumbinigrama as an area of *ubalika* and a significant reduction of

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8 *Bhikshu Sudarshan Mahasthabir*-"Silabigadabhicha-chhagu Adhayayan (A study on *Silavigadabhicha*), *Lumbiniya Kichale*, Kathmandu Offset Press, N.S. 116 p.100

9 *Bhikshu Sudarsan Mahasthabir* is also of this opinion.

10 D.C Sircar-*Inscriptions of Asoka* (Publication Division, 1967) p.69

11 T.R. Vaidya- "Nepal and Emperor Asoka" *Voice of History* Vol. XII No. I. (Journal of Central Department of History, T.U. 1997), p.18

revenue to the villagers (special facility) made an impact not only on the contemporary period but also on the posterity. Lumbini became a holy shrine and pilgrimage center for all the peace loving people and Buddhists of the world.

Henceafter many monasteries were constructed around and nearby the birthplace of Lord Buddha from 3rd Century B.C. to 6th Century A.D. as the excavations have revealed. The overlapping and crowded structures are the strong evidence of the desire of the religious minded Buddhists to be closure to the sacred spot.

Lumbini, the Sacred Shrine

Lumbini as the sacred shrine attracted not only local scholars and pilgrims but also the religious minded people and scholarly travelers from foreign lands. Unfortunately so far we have not found the accounts of the local scholars visiting the holy pilgrimage shrine. From the time of Emperor Ashoka Lumbini became the Buddhist pilgrimage as well as the center of peace, compassion, humanism, non-violence and universal brotherhood. Ashoka himself achieved profound spiritual solace by visiting the spot. Later on Lumbini attracted scholars and pilgrims like Sheng Tsai (350-375 A.D), Fahien (406 A.D.), Hiuen Tsang (636 A.D.) from China who visited the site to pay homage to Lord Buddha. They have left some accounts about Lumbini, Kapilvastu and Ramgrama, which were in deteriorating condition.

According to the monk Sheng Tsai "Emperor Ashoka made a lapislazuli statue of the queen in the act of grasping (the tree) and giving birth to the prince. The branch of the tree... still shelters the stone statue".[12] According to the account the statue of Mayadevi giving birth to prince Siddhartha was not made from the point of view of deification (as upto that time Buddha was not defied). But one thing must be accepted that from the 4th Century A.D. the Nativity sculpture had become popular object of worship among the people.

Fahien found many of the famous Buddhist sites of India and Nepal in waste and deserted condition. According to him the city of Gaya was empty and desolate. The holy places of Bodhgaya were surrounded by jungle. The extensive tract of the country near the foot of mountains which was once thickly populated in the 6th/5th centuries B.C. was sparsely populated in 4th/5th centuries A.D. Kushinagar, Lumbini and Kapilavastu were waste and deserted. There were only few monks and their lay attendants living in the area.

Hiuen Tsang (who visited Kapilavastu, Lumbini and Ramangrama- the three most important sites connected with Lord Buddha) has given the account of the stupa built by Emperor Ashoka. He mentions about the decayed Ashoka tree (under which the Lord Buddha was born), a spring with cold and warm water flowing (where the newly born baby was purified), many other stupas. By then the Ashokan pillar with the horse capital was damaged by the lightening flash. He also saw the river of oil (Telar river) at Lumbini.[13]

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12 Luciano Petech (ed.)- *Northern India According to the Shui Ching Chu*. Rome: Instituto Poligrafico Dello Stato Piozza Verdi, 1950, p.35

13 Samuel Beal (ed.)- *Travels of Hiouen Thsang* Vol. II, Calcutta: Sushil Gupta (India) Ltd.,1958. pp. 276-277.

Ripu Malla, King of western Nepal, while visiting the holy shrines Lumbini and Niglihawa, [14] had engraved the sacred *Buddha Mantra-Om Mani Padme* Hum and his name Sri Ripu *Malla ciranjayatu* on the Ashoka pillar of Lumibini. He had also made a pilgrimage to the holy shrines of the Kathmandu Valley in 1313 A.D.[15] Thus upto the early years of 14th century Lumbini was a holy shrine for the Buddhists and the peace-loving people. But after that due to foreign invasions, spread of disease specially malarial disease and other reasons the whole Tarai region including Lumbini was deserted and remained covered by dense forest infested by reptiles and wild animals. Lumbini was a neglected and lost shrine for about five hundred years.

The Discovery of Ashokan Pillar

Due to the effort of Genl. Khadga Shamsher Rana, the Governor of Palpa and Dr. A. Fuhdrer, the Ashokan Pillar was discovered on Dec. 1, 1896 A.D. Thus Lumbini, the birthplace of Lord Buddha, the Apostle of Peace, was discovered to the happiness of the Buddhists and peace loving people of the world. It was a great landmark in the history. Many scholars and devotees were attracted to the site and the inscription of the Ashokan pillar became the scholars' main concern of study and interpretations. The recent discovery of the Marker stone (pointing out the exact spot of Lord Buddha's birthplace) now seems to have solved the controversy of the meaning of the word "*Silvigadabhica*".

The White Temple of Mayadevi

The inscription confirmed Lumbini as the birthplace of Lord Buddha but the ignorant local people mistook the famous Naitivity sculpture as the Vanadevi (Goddess Bhagvati) and animals and fowls were sacrificed there. Shocked at the practice, the Buddhists from Nepal and abroad made a pressing request to the Government of Nepal to stop the practice. Thus in 1926 Chandra Shamsher, the then Prime Minister, stopped it. In 1930s Kaishar Shamsher Rana took the initiative to excavate and conserve the site with a white Mayadevi Temple with the Nativity sculpture in it built on the top of platform. Where he got the Nativity Sculpture is not known. Due to his lack of archaeological knowledge he placed the 5th Century Nativity Sculpture in the 20th century structure. Had he got minimum knowledge of archaeological norms he would have placed the historic image in proper stratigraphic spot or left the written account about his excavation and construction of the Mayadevi temple.

With the dawn of democracy and departure from the policy of isolation after fall of the Ranas (1950-51), foreigners could have free access to Nepal.

King Tribhuvan adopted a bold policy by involving personally in the promotion of Buddhism. Accompanied by *Bhkishu* Amritananda King Trubuhvan personally participated in the procession to receive the relics of Sariputta and Maudgalyayana, the two famous disciples of Lord Buddha, from Sri Lanka on Nov. 8, 1951 A.D. Chairing the mammoth gathering at Tundikhel he spoke highly of Lord Buddha's teachings and their relevance in the world full of tension. He expressed his great pleasure to

14 Asokan pillar of Niglihawa bears an inscription which reads "*Om Mani Padme Hum Ripu Mallasya ciranjayatu 1234*" (1312 A.D.)

15 Dhanavajra Vajrachraya and Kamal P.Malla- *Gopalarajavamasvali*, Weisbaden: Franz Steiner Verlaz, Nepal Research Center Publication; Kathmandu: No. 9, 1985, p.99

have the relics of renowned disciples of Lord Buddha[16]. It was a departure from the age-old tradition of Nepal as the Ranas before 1950 had undermined the existence and development of Buddhism during their rule.

King Mahendra and the Development of Lumbini

His Late Majesty King Mahendra visited Lumbini on Falgun 7,2012 B.S. (Feb 19, 1956 A.D.) Addressing the mass meeting organized there in his honor, he spoke in appreciation of the great person of Nepal, Lord Buddha and His teachings. He said, 'the forthcoming *Baisakha Poornima* would be celebrated as the 25th centenary throughout the world. As *Baisakha Poornima* is a holy day (Birthday of Lord Buddha) I wish it be observed throughout the kingdom without any animal being killed . The government machinery will make necessary arrangement (to stop the slaughter of any animal or fowl).' He further emphasized that it was our bounder duty to immortalize Lord Buddha and materialize His Ideas. The Govt. of Nepal was also sincere in it. He expressed his satisfaction at the commencement of the construction of a guest house, garden, temple, bridge and road there.[16]

King Mahendra also laid the foundation of pillar at Lumbini garden (west of Mayadevi temple) on that very day. [17]

King Mahendra's devotion and dedication to Lord Buddha and sincere wish to develop Lumbini Garden will ever be appreciated by all the Buddhists and peace loving people of the world. He was the first King of Nepal to visit Lumbini to pay homage to Lord Buddha. He must be given due credit to introduce the system of celebration *Baisakha Poornima* as a national festival on which day the Government employees are given holiday. In ancient time Emperor Ashoka made Lumbini-a zone of *ahimsha* = *Ubalika Abalika* (as per the Ashokan pillar inscription). In the modern period from Lumbini King Mahendra declared the celebration of *Baisakha Poornima* as the festival in honor of Lord Buddha and prohibition of animal slaughter on that day.[18] King Mahendra had done a commendable work in doing so.

The chapter does not end here. Actually it was the beginning of plan to develop Lumbini as the pilgrimage center and holy shrine of the peace loving people of the world, for which King Mahendra will ever be remembered by all peace loving people of the world. Because of his dedication and effort from Nepal and Mr. U. Thant, the then Secretary General of UN, the Master Plan of Lumbini was conceived in 1967 A.D.

The Master Plan is based on Buddhist philosophy also. It divides the entire complex into three zones in built form as conceived by the renowned architect-engineer Prof. Kenzo Tange of Japan. The UN emphasized the importance of Lumbini on the six aspects :

a) Religious
b) Cultural

16 Grishma Bahadur Devakota (ed.) - *Nepalko Rajnitik Darpan* Vol. I. Kathmandu. Dhruba Bahadur Devakota 2036 (3rd print). pp. 378-79

17 According to Sri Loke Darshan Vajracharya, the then Principal Private Secretary of king Mahendra, the whole expenses of the construction of the pillar- *Mahendra Stambha* was borne by the royal palace.

18 It seems that Sri Loka Darshan Vajracharya had also played a positive role in the affair.

c) Archaeological
d) Historical
e) Social and
f) Touristic

Conclusion

From ancient times till present Lumbini has secured a very sacred and holiest place as a pilgrimage centre for all the Buddhists and peace loving people of the world. The Lumbini Development Trust, the sole custodian entrusted by HMG/Nepal for the development of the complex and the region, is making all efforts to carry out the construction according to the Master Plan. So far several such constructions and the physical-natural setting of the area has given Lumbini a new revived face with all the ancient sites and monuments preserved in place. The Mayadevi shrine is expected to come up with the most sacred finds in *situ*. The famous Ashokan Pillar is showing somewhat slanting position which needs immediate attention by the archaeologists/experts. The rusted iron ring binding the pillar needs to be immediately replaced by other better tool. With the growing international support and cooperation, Lumbini complex and the region will further develop as peace shrine and places of pilgrimage. The World Buddhist Summit organized by HMG of Nepal here at Lumbini in Nov. 30 - Dec. 2, 1998 is truly a landmark in the recent history of Nepal. One can hope that the future of Lumbini is bright.

Animistic practices among tharus of Dang & Deokhuri

- Poonam Rana

Animism is the farmost belief which existed since primitive time and Nepalese society is binded by the animistic traditions, this paper deals with the animistic religious beliefs, rituals and practices that has helped to bring about unity and social harmony as well as helped to maintain social order, thus has affected the life of the Tharu community.

Setting

The ethnographic study is of the Tharus who are dwellers of Dang & Deokhuri. This paper is based on the field survey of different villages of Dang such as Bargati, Digpor, Bhaisai, Puadi, Okra, Karjai and villages at Deokhuri such as Sisaniya, Arhanpur, Manpur, Pipri, Pipra, Parwa, Paharwa Pathargodawa, Majheriya, Bagrapur etc. in the year 1994, since most of the materials are first hand evidences therefore not many references have been given.

Among different ethnic races, Tharus to constitute a great bulk of Nepalese population more than app 458584 they are dwellers of Terai region of Jhapa in the East, Kanchanpur in the west and in regions of Bara, Parsa, Rautahat, Sarlahi, Mahottari, Saptari, Morang Banke, Bardhiya, Bhutwal, Nawalparasi and Chitwan. But the present study has been confined to the villages of Dang & Deokhuri.

The Tharus have app 65 different clans among with are Danwar, Lampooch, Kohila, Bhatyain, Patiabuna, Gadwalia, Rana, Mardana, Dangeria, Kathkania, Kathphoria, Deokhuria, Nawalpuriya, Chitwaniya, they have been further subdivided into sub clans such as Satgaiya, Ratgaiya, Kusume, Siruwa, Purbiya etc.

Dang is situated in the west of Nepal, it rise up to the height above 6,000 ft. forming, Siwalik ranges, this region is of archeological importance numerous authentic findings & remains of implements proves it to be the home place of Primitive dwellers. Deokhuri lies along the Mahendra Rajmarga.

The study on the religious aspects brings to light that religion is one of the most important ideologies which fashions human societies and guides their social life patterns.

E.B. Tylor is of the view that animism is the belief in soul, spirit and ghosts & gods. He clarifies that the primitive men saw dreams where he conversed

with others while all the time he was assured by friends that he was a sleep after which there emerged a concept that there was a soul which left the body and when it returned an individual woke up, but there were times when the soul left for good never to return and then the individual never woke up and it was believed that his soul left for distant land from where there was no return. But primitive belief also persisted that at times some dissatisfied spirits returned and possessed individuals and to drive it away emerged shamanism.

The Tharu ethnic communities are followers of animistic beliefs as defined by Tylor they believe in life after death, about good & bad spirits, fetish, they are believers of spirits that dwell on stones, animals, trees, streams mountains as in vedic ages. The general belief that persists is that, if the spirits are displeased then the evils in form of natural calamities epidemics would befall them and mordes to please such deities they offer ritualistic sacrifices and the medium of transmission between the man & spirit is the Dhami known by the name of Gurba among Tharus.

These spirits play significant role in their lives in shaping their destinies infact the whole social structure and system of the communities has been guided by such beliefs & practices handed down from generation to generation so much so that each minute misfortune to large calamities, peace & prosperity all have been regarded as the will of the spirits. Such animistic beliefs & practices which usually is regarded by modern society as a hindrance for development, on the contary to the Tharus these beliefs & practices have helped them to bring about social cohesion at the community levels as well as provided them with power & strength of force to survive against the harsh nature which is beyond their understanding. This has also helped them to safeguard their traditions & culture.

In order to simplify the paper presented only relevant aspects associated with animism religious beliefs & practices have been included & different questions have been formulated.

a. How have the different animistic ritualistic practice, beliefs, festivities connected with different social aspects help in bringing about prosperity and safety of the community?

b. While dealing with the paper we get introduced to two most significant personalities who have played an important role in guiding their lives.

Like any other primitive communities of the world Tharus have been followers of animism which earliest was simple but in course of development process the rituals became complex. Their belief in the supernatural spirits is one of veneration; fear dependence and they worship the deities and offer ritualistic sacrifices in order to be protected & to obtain their blessings.

> "They believe that the destinies & fortune of making are influenced by supernatural spirits"
>
> (Caughley et al, 1971:15)

Tharus too believe that their destiny and their prosperity which is mainly based on agriculture is influenced by different spirits and in order to evoke then they perform different rituals & practices.

> "Tharus are believers of ghosts spirits land mantras, infact for outsiders it is a land of witches, every villages have some eight to ten known as Dains and unshakable belief exist that if Dains get offended they not only kill but spread epidemics in the village and in order to scare away the Dains help is taken from exorcist (Gurba) and he is given paddy by villagers and he thus protect them from epidemics."
>
> Varya, 1971:404

But the reality that exists is that such beliefs and practices guides their social life as well as brings about harmony and social cohesion. To them each & every aspect of nature, mountains rivers stones are all fetish or dwelling places of spirits who are some how or the other related with their social life and their main emphases in performing rituals & practices by means of offering sacrifices in order to over disaster which may create havoc within the village and their sole object is to please these spirits who in return protect & bring peace and happiness & fortune to their community.

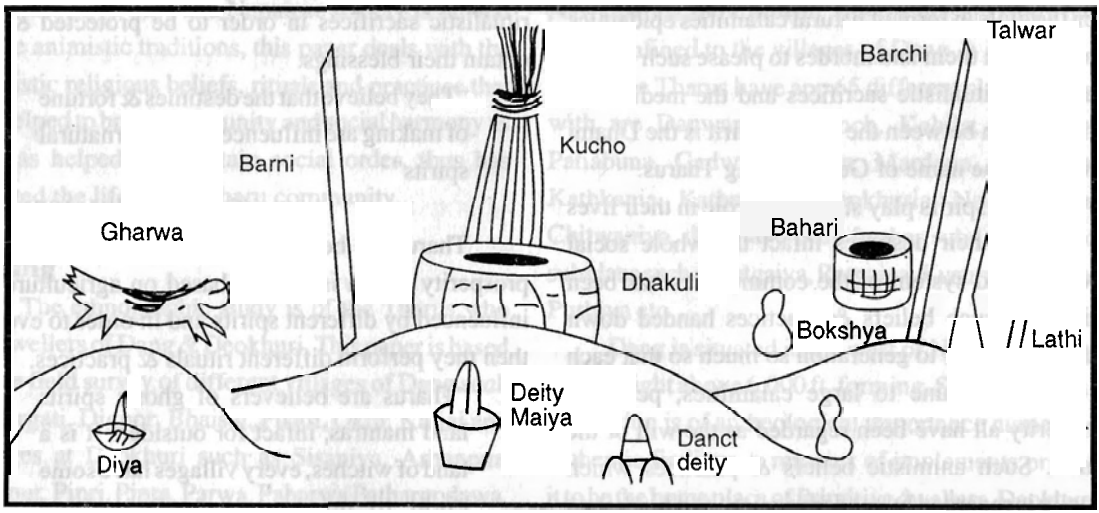
In this paper different animistic deities and spirits & fetish prevalent among the Thurs of Dang & Deokhuri have been discussed & the rituals beliefs & practices that are closely related with their life cycle ceremonies & festivities associated with their social life are analyzed.

The Devarar

Among the Tharus of Dang & Deokhuri there is a special room in every house like the Pooja Kotha known by the name of Devarara of the place where they house different fetish forms in which resides different spirits.

This Devearar exist either in the house of the eldest or the youngest son at Dang. However at Deokuri it exist in every house only the numbers of fetish[1] forms varied for e.g. in the house of the eldest son, all the fetish forms existed but among younger son the deearara comprised only of Diya & Kucho known as Barni.

The deities within the Devarara



The above outlines sketch clearly denotes or shows fetish form where resides the deities, the names have been mentioned. These are of symbolic values.

The deities and their importance

The Gharwa- was symbolized by a fetish inform of horse as shown in the figure and it was the dwelling place of spirit Gharwa who was worshipped to overt or avoid illness that may lay footholds in their houses. In case of illness on the advice of Gurwa sacrifices of pigs, fowl, chicken were offered to the deity to cure their illnesses.

Diya- symbolizes the deity of fire and it was burnt daily as homage to different spirit that protected them.

Maiya- was the deity symbolized by an iron form which was the fetish on which resided the spirit of Maiya deity who looked after them and protected them and they worshipped it by offering sacrifices of goat sheep pig Rakshi and Jad and in return they asked the spirit to preserve them from evils.

Dancho- was the deity who preserved them from thieves the interesting fact was that this deity was robbed and brought from another goan[2] and then placed it in their Devarara. This was the spirit who accepted sacrifices of animals.

Dhakuli- was used to keep Anna, it probably symbolized anna[3] Devata's spirit who if pleased provided them with ample crops & harvest.

Bahari & Dahari- also known as Dehari within which food grains were kept small representations of large Dehari[4] was kept within the Devarar. The belief exist that if it was worshipped its spirit would provide them good harvest & their Dhahari would always be full.

There was Kuthco[5] and Barni which was changed every year there was rised in the cleansing of Devaras, there was also Barchi, Talwar, Lathi used incase of auspicious ceremonies by Gurba and it acquired significant position within the Devarar.

In case of death in the family the whole Devarar has to be cleansed & purified because prior to death the sick person was placed near the Devarar, the belief persisted that when a person expires within the Devaras then his spirit straight away left for heavenly abode, beside it belief also existed that if the dead was displeased or had expired without his wish as being unfulfilled then his spirit returned to haunt them & locals were of view that an evil person who died through evil means by eating Poison or hanging themselves then even their spirit turned into *Bhutwa* or evil spirit who gave troubles to the villagers.

Strict deity

There were also other deities or spirit who were considered to be very strict as they did not accept any blood sacrifices this spirit was placed outside the house and was regarded as the sister deity of Maiya and was known by the name of *Suchi*. The local belief persists that this deity was very strict, therefore many of the villagers did not keep Sushi deity because it did not accept any bloody sacrifices nor did it accept Rakshi and Jad, since the Tharus were Matwali Jata therefore many of them did not keep this deity. Local folkloreforetells that one of the Tharu who had earlier housed sushi within the Devaras one day he accidentally on a festive occasion having drunk lot of Rakshi entered the Deverara & Sushi brought about illness to the whole family after lot of worship of offering milk & honey she was separately house outside their hut in the backyard. Since then the tradition to house it outside in the backyard and offering of only milk honey and fruits became a tradition.

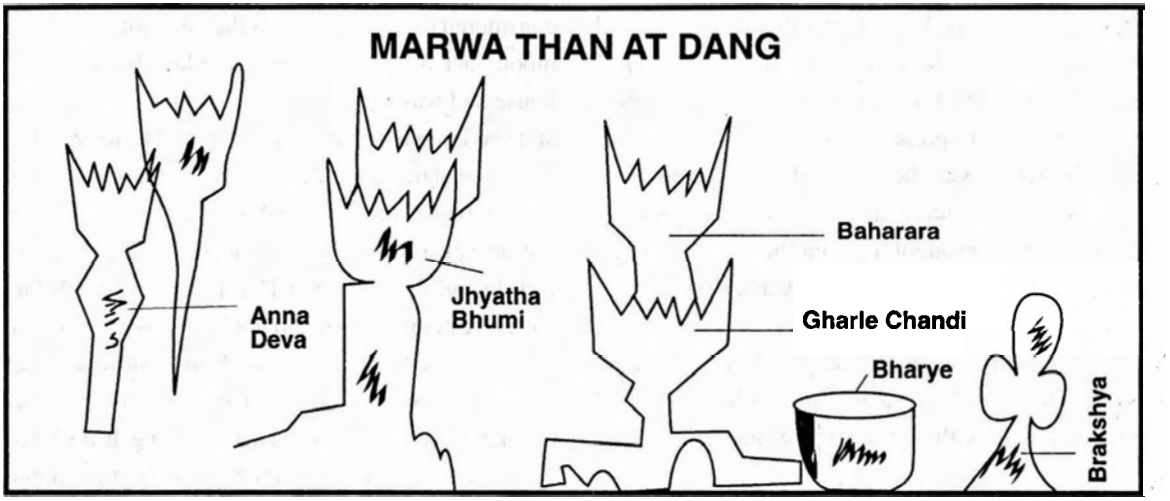
Bhumiyar Than of Dang

In Dang incourse of spirit worship there was a Than[6] where resided the spirit known by the name of Bhumeyar, it was here that Bhuimeyar Pooja or community level worship was performed. This was done by groups of 50 to 70 household who contributed Jad Rakshi, fowl pig, food grains etc. and then the ritualistic Pooja was conducted by Matau (the head) twice a year after the ritualistic Pooja feasting occurs. This ritualistic Pooja at Bhuimeyar Than is performed for the preservation of the community from fire, flood, earthquake and epidemics.

The Marwathan of Deokhuri

The Tharus of Deokhuri perform Marwapooja they install wooden fetish as shown in the figure below on which resided different spirits.

Marwa Than at Dang



The wooden post were Marwa for Annadevata on which resided the spirit Annadeva who helped in growth of good food crops & if pleased provide ample harvest.

Jhyta Bhumi- is another Marwa who was the spirit of the earth, the local belief persisted that this deity had to be pleased regularly because it was the mother earth, who provided them good harvest if incase the Bhumi or the land of the tribe was unproductive it was because the spirits were angered and sacrifices had to be offered. In fact during the month of Ashad prior to sowing of rice they perform the worship known by the name of Ashade Pooja it was dedicated to Bhumi spirit, the locals prior to sowing kept boons saying if their harvest was ample then they would offer either cock fowl pig etc. likewise prior to harvesting & cultivation they conduct Pooja Aja and worship the land and then plough. All this brings to limelight how these locals and their deity activity is associated with the spirits who in their belief are a source of power and strength to survive against nature.

Bharrora- was the Marwa who was the spirit of the cattle it preserved their livestock and if this spirit was pleased it increased their number but if displeased it destroyed them completely. Therefore the locals pleased it by offering sacrifices.

Birakshya- was the Marwa on which resided the spirit of the cattle the local belief persisted that if the cattle were lost & if this deity was worshipped the lost cattle would certainly return home if no harm had come to it. The Marwa Pooja of Deokhuri too was conducted at the community level, the Mahatau was called the Gurba who conducted the pooja, the members of 50 to 70 household contributed food-grains Rakshi, Jad, alcohol, cock, fowl, pig etc. & festival was also held. The main purpose was to preserve village from epidemics and other natural calamities. It is seen that all these spirits and their worship are concerned with their social aspects and lives of the people were guided by them.

This wooden post which meant nothing for us were of great symbolic & religious values which guided their entire life-patterns.

Beside it they worshipped other spirits by the name of Bhutwa both at Dang & Deokhuri the belief

persisted that this was an evil spirit who when displeased caused havoc in the villages therefore villages made regular offering, to pacify it so that in return for the offering the spirit would look after the village.

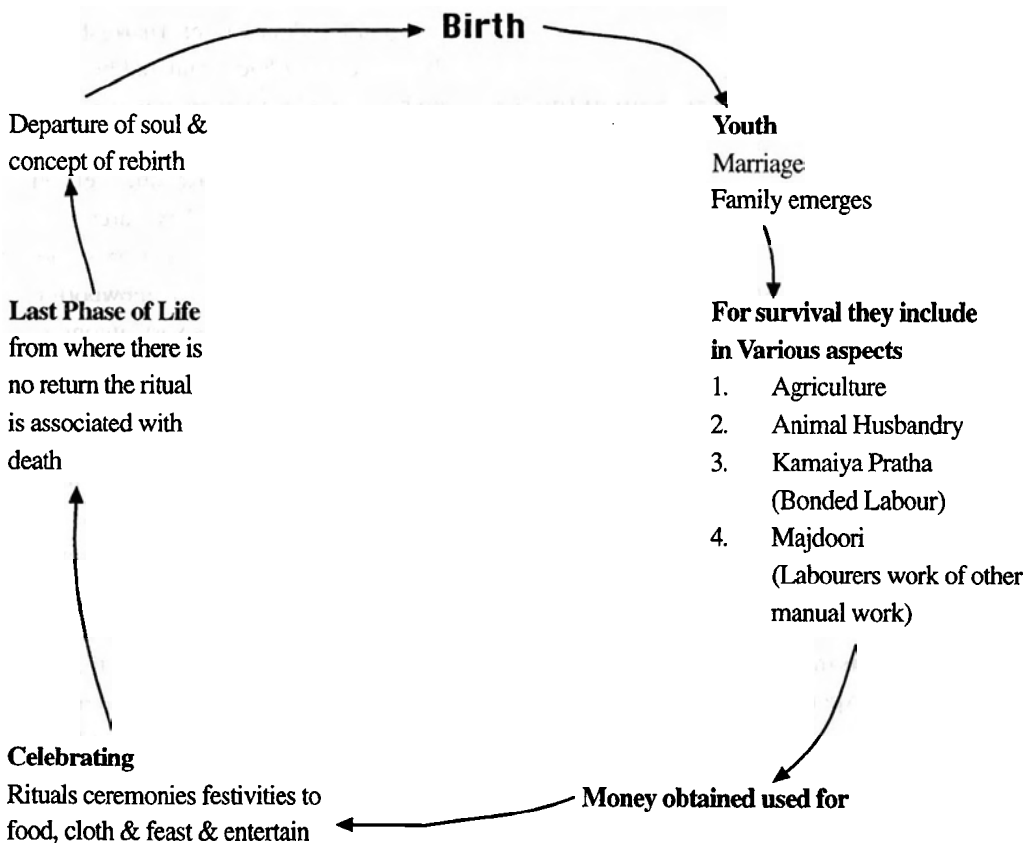
Brahma- was the spirit of fire and the local belief persist that if it was angry it burnt the whole village, this spirit was kept far away from the village and it was worshipped regularly and sacrifices were offered to please the deity so that it would safe-guard the village from fire.

At Deokhuri, village known by the name of Pipri the Marwa were termed by the name of 26 Narayan and community level worship & offering were made to them.

They also believed in evil spirit known as *Bokshi* just as Varya 1971 has mentioned that they were termed as Dians a living incognite infact at every village there were more than 10 to 12 witches or Dians & local beliefs persists that even to this day on a darkinght, when the whole village sleeps these witches burn their finger nails & fly together at the riverside to worship their evil gods and if at such instances a human eye happens to see the Dians, then he is killed by them. When displeased the Dians cause epidemics and the only person who can preserve them from the Bokshi or Dians is the Gurba who in return takes food grains for safeguarding them from such evil spirits.

Life cycle associated with Deities

Path of Survival Chart- I


Birth
Youth
Marriage
Family emerges
For survival they include in Various aspects
1. Agriculture
2. Animal Husbandry
3. Kamaiya Pratha (Bonded Labour)
4. Majdoori (Labourers work of other manual work)
Money obtained used for
Celebrating
Rituals ceremonies festivities to food, cloth & feast & entertain
Last Phase of Life from where there is no return the ritual is associated with death
Departure of soul & concept of rebirth

The Hindu value system are full of rituals & ceremonies from the time a child is born into death an individual follows numerous ceremonies & rituals which can be termed as Samskar,

> "Samskar meant religious purificatory rites and ceremonies for sanctifying the body mind and intellect of an individual so that he becomes a full member of the community."
>
> (Dahal 1985:83)

Such Samskars vary from community to community the term such as Samskar does not exist among the Tharus however tribal and primitive their beliefs maybe, the belief persist that what has life has to persist and the Tharus to from birth to death follow numerous rituals.

The two most significant person in the life of Tharus

— Sorini

— Gurwa

Birth of a Child- especially in case of the first male child is an special occasion both at Dang & Deokhuri, just as in any eastern societies they prefer a male child to girl child, in many cases the daughter-in-law usually gives birth at her husbands house among well to do Thaurs, they prepare a special room for birth while among others they give birth at Kunti (which is a sleeping room). Sometimes it is the mother-in-law who plays the role of the most significant person in the lives of the Tharu the Sorini, and sometimes it is the local Sorini (or the midwife is called she is an expert at child delivery.)

The navel cutting ceremony- and rituals vary slightly in Dang &b Deokhuri among the Tharus of Dang the navel is cut with a clean sickle or Hasiya but recently blades are being used and then the Sorini gives the cut navel to the father of the child who buries it within the premises of Gahari (cowshed) which is within the house.

While among the Tharus of Deokhuri it is the Sorini herself cuts the navel and takes it outside the house and buries it deep just below the thatched roof.

In Dang incase of a first born male child he is garlanded and then as a fee to Sorini the family gives her gifts on the Supa (Nanglo) which is filled with Dhan (grains) and on it a burnt Diya is kept and money is also placed on it and is carried to the Sorenes house.

On the doorway of Tharus house fishing net shoes, leaves of Saer plant and branch of Seej plant are hung inorder to overt evil eye. The local beliefs both at Dang & Deokhuri exist that if a Dian or Bokshi visits the house she gets entangled on fishingnet then is pierced by Barer plant and another belief persist that she cannot pass under the shoes. Thus the harms averted for newborn child and the mother, however beliefs vary among sub groups.

On the 7th day an important role is played by Sorini on this day she keeps the child on her lap and the new cloth is given to the child by his grand parents and it is the Sorini who keeps the child name, infact she is regarded as the second mother and is given great respect, she is given the important task of naming the child itself shows of her importance. But the recent trend has changed with the assimilations & acculturations of Hindu culture the Tharus to have under gone changes and now it is the parents & grandparents who keeps their child's name.

After the name keeping ceremony the gotiyar

(relative) are called & feast is held, again important position is given to the Soroni, after the feast lot of girfts, rice, Dhan, meat alcohol, money cloth are given to her. It is during this feast that the brides parents come and bring gifts of meat, alcohol, money & new cloth for the child & the mother and Sorini. This system varies among subsects even the feasting ceremony is done in accordance to their capabilities.

Rice feeding ceremony

When the child is 5, 6 months old incase of the first son the solid food of rice is fed by the nearest gotiyar and gifts of meat milk new cloth money is also given both to the mother & child & feasting is held.

Hair cutting ceremony

Similar to Chewar, among the Tharus of Dang & Deokhuri, hair is shaved but tuppi is kept in all these ceremonies the Sorini is given important position of respect.

The role of Gurwa

Another person who exist in every walk of life in the Tharu society is Gurwa, he is their protector against evil he is their healer, the chanter of mantras the sole medium between man & spirit, he is the holyone similar to the witch doctors of Africa.

Among Tharus of Dang there is a special ritual associated with preservation of the child beside avoiding evil eye.

Ritual for child preservation

This ritual is performed twice a year on Chaitra & Paush, the Gurwa comes on such occasion and five places are plastered with red mud mixed with cowdung such places are said to be purified and sacred, furthermore eight other smaller place are plastered and on each plastered places leaf cups filled with grains are kept and on it burnt Diya are placed & copper coitus are placed on each of them and other materials required for the ritualistic purpose are Jaiphal & beetle nut and 2, 3 smalls chicks. The grand parents or the mother sits nearby with the child, the Gurba beats the drum and then continues with the chanting of the sacred mantra time and again he offers to spirits flower &vermilion & finally holds little chicks and them with the knife he cuts the feather of the leg & applies tikka to the little child. Then the feast if prepared & all gotiyars (relatives) are invited after the feast small portion of meat, grains, alcohol, money is carried by the person to gurwas house, infact prior to inviting him on such occasion Rakshi, Jad grain is send as an invitation, just as the Sorini the Gurwa to holds an important position for himself in the Tharu community. The spirits responsible for preservation of the child at Dang was known by the name Chaitra & Bhakura, & the Gurwa evoked it.

Another similar ceremony for child preservation is held on the month of Magh & Baishakh is it done or performed at the community level where 80 to 60 households contribute Jad Rakshi, grains, pig fowl and other required material such as Lauka, Ginger, Dhatura etc. again it is Gurba who chants mantra and cuts the chicks feather if there are 60 households then the feather of 60 chickens are offered to the deity inorder to please it and then fast is held. Thus in this manner it is believed that the deity safeguards the children of the village.

Thought in Deokhuri we do not come across any of such rituals which are observed inorder to

safeguard the children however there does exist certain spirits known by the name of Maiya Devee and the parents have to offer worship to her through the Gurwa who is the only medium of communication between man & spirit. If the child suffers from fever or vomits or is the victim of diahoreal diseases then the belief persists that the deity is angry and at once Gurwa is called & chanting of mantra is done & fowl, chicken, pig as required is offered to please the deity. However since this area of study lies near the developed region where people have already had knowledge of health post, therefore despite showing to the Gurwa if the child still suffered then he was taken to the health post this is however uncommon among Tharus of Dang who dwell far away from the modern world.

Marriage- is an important aspect of any community be it primitive or modern, likewise the Tharus of Dang & Deokhuri observe it in their own manner, They observe insert taboos and local belief persists that children born of those who do not observe such taboos are usually lame, therefore such marriages are forbidden.

The types of marriages that prevail among Tharus of Dang & Deokhuri are

- Early marriage.
- Satta Patta marriage
- Arranged marriage
- Elopement
- Child marriages, widow marriages, remarriages marriage of unsuitable age etc.

The findings were that the child born out of the marriage contracted between people of same clan were called *Seethe* earlier they were tabooed by the Tharus but recently changes has emerged and such marriages are being accepted. Beside it there were also *marriages of unsuitable ages* were 8 years old boy wedded girl of 14 years, infact such marriages exist to this day, incourse of field work the researcher came across a couple where a boy was 21 and a girl of 31 though of course while looking there was hardly any differences yet such marriages were held for the sake of conducting household & agricultural works.

Early marriages- Where the child of 4 wedded with a girl of same or little younger age this kind of marriages were common, but recently changes have taken place. In cases of early marriages the girl is brought to the grooms choose only after she reaches the age of puberty.

Satta Patta marriage- which exist no more was common among the Tharus of older generation Krsna who now is 75 was married at the age of 18 with Siva Hari Chaudhary the elder, after one year his younger brother Lal Hari Chaudhary wedded Sankara, after which Siva Hari Chaudhary handed his wife Krishna to Lal Hari and took Samkara as his wife she became wife of Lal Hari Chaudhary. But now such customs does not exist, but in her time it was quite common, there was nothing strange about it but recently this pratha is completely out of their system.

Arrange marriages- were common and exist up to this day however the recent trend is more towards elopement infact the father encourages daughter to runaway and later give small feast, this is being encouraged because of increasement in the dowry pratha which is beyond the capability of the modern families who mostly led life of Kamaiyas (bonded laborers). This exists both among the Tharus of Dang & Deokhuri. In case of arranged marriages, auspicious day is chosen specially Friday &

Wednesday in Dang and Monday in Deokhuri.

Asking of hand- It is the grooms father who send Aguwa to contract marriage while in Dang the grooms parents themselves go & take with them Rakshi, Jad, Rupee & if accepted, the marriage is considered fixed.

On the wedding day brides guardians go to the grooms house along with gotiyars (relatives) the Gurawa accompanies them and pooja Aja of the bride groom is done it is a ceremonial function of the brides parents are rich they even give Rs. 400 to 500 to the grooms or 4 to 5 rupees. In accordance to their capabilities, they also present him new cloth & the gotiyar also gives him gifts of other money or cloth.

Then begins the process feasting were scrumetious feast is prepared, then Jad, Rakshi, pig cock are prepared and then begins the ritualistic ceremonies in which the Gurwa play significant role.

- There is a ritual where the Gurwa places the grooms hand into brides hand
- Then uses Barchi which is placed in the Devaras, it is taken out by Gurwa and it is fixed on the around plastered with red mud & cowdung then the gotiyar joins head of groom & bride and Gurwa chants mantras & places Barchi on their head though the researcher lacks the symbolic meaning, yet this ceremony existed both among Tharus of Dang & Deokhuri.
- Another important ritual is the Parchedha according to which the Gurwa chants mantra and then sprinkled the water on the head of the groom & the bride.
- There was also ritual which took pace within the Devars the bride & the groom were placed infront of the deity here they hold each others hand and the bride touches the grooms feet & all the while the Gurwa chants mantra and "Mulopani" (comprising of sugar & water is given to the groom & bride they drink from the same Batuko (wooden pot then he blesses them.)

The gurwa puts Dhaka of Rs. One on the grooms hand & amidst chanting he applies tikka on the head & then begins feasting & singing, dancing and drinking of Jad & Rakshi which is final phase of marriage.

Another ritual associated with marriage at Deokhuri was that the couple were taken to local Marwa than and had to circumblate it five times and Gurwa chants mantras in both cases gotiyar are invited & feast is held.

After few days bride is taken to her parents home by her nearest goiter & paur (Gift) of Dhikari (special prepared food out of flour of boil rice) meat, Rakshi, Jad and other alcoholic beverages are taken with them, then after few days her husbands brother comes to take her back and he is given feast and then she goes back with gifts of Tikuli, Dhikiri, vegetable, Jad, Rakshi, etc. after this ritual she is considered as having belonged to the house of other families etc.

Other marriages which are common are widow-marriage remarriage as well as Chariti Tirne where a man runs away or takes away another man's wife and then he pays for her this payment may vary from 1,000 to 4,000 after which she becomes his wife. In all these ritualistic process of marriages the Gurwa plays significant role.

The importance of Gurwa can be seen even in

the last journey to the land of eternity from where there is no return.

Death however crude is an accepted and an unavoidable fact of life and the Tharus of Dang & Deokhuri have accepted it as a part of life.

Tharus of Dang & Deokhuri prior to death brings the sick to the Devarar and the Gurwa chants mantra for peace & easy death, the gotiyars are called & body is carried out of the back door on Khatiya placed upside down, new cloth is wrapped and on the chest a burning diya is placed and the nearest gotiyar and sons carry the body and they either bury or burn the dead.

While burying the Gurwa chants mantra if it is a male he is laid facing front, if it is a female she is buried facing down, they bury his dresses, vegetables, grams etc. & amidst chanting they sprinkle Jau, corn, grain etc. & then bury it after which sons and gotiyar bathe and the procession returns at Dang they keep Baar Kada (Thorn) on the way so that the spirit of the dead may not return, but this was not done at Deokhuri, the Tharus of Dang observe 11 days rite in which he lives as a hermit and cooks himself while at Deokhuri it is observed for 10 days, during these days they do not touch anyone nor do they eat meat or alcoholic beverages & all ritualistic ceremonies are conducted by Gurwa.

Festivities followed by Tharus of Dang & Deokhuri are-

1 **Maghi**- is the most important festival observed in the month of Maghi for period of 5 days it is a period of festivity & joy paur is send the daughter & misrawa brought by them to their parents home it constitute of Tharus of both Dang & Deokhuri celebrate it amidst joy & festivity in accordance to their capabilities.

2 **Dassian**- they also observe Dassian by worshiping goddess Durga and among some Tharus Tug of war is held & they held feast drink Jad, Rakshi, sing & dance for 10 days.

3 **Diwali**- where the brothers gather to be worshipped by their sisters & they give them gifts.

4 **Vasanta panchami & holy**- is also observed amidst feasts & festivity during Chaitra. Tharu women observe.

5 **Ghattu**- for 15 days, they make clay gods & worship it with flowers & sing & dance on the last day they drown the god a midst singing & dancing.

6 During the month of Shrawan & Bhadra they observe **Harede**- for the preservation of the whole community and the village again among all the festivities any ritualistic ceremonies are conducted by Gurwa who chants mantra and after pooja festivity is held.

7 On the month of Shrawan they observe ritual so that no disease may touch their body or for health & happening or the community.

8 Likewise **Dhuri** is performed on the month of Ashad for the purpose of good health sacrifices to the spirit is offered as advised by Gurwa and sacrifices vary from cock, hen, to pig, goat sheep etc.

9 They also perform **Ranje pooja**- this is conducted by Gurwa for the purpose of avoiding epidemics at community level.

10 During the month of Mangshir- they perform the ritual or festival of **Lwaghi** for the purpose of ample crop and good harvest ritualistic conditions is performed by the gurwa & sacrifices of fowl & pig is offered. Another important festivity, which brings about social cohesion amount Tharus is the festivity of.

11 **Gadimai pooja**- which is performed after every five years, Tharus from all parts gather at the temple & pooja aja is done. Recently during this festivity 5,000 buffaloes, countless numbers of hen, cock, goat sheep were slaughtered in name of religion. This is performed for peace & prosperity of the community imagine what, wastage of wealth and bloodshed in the name of religion but then who can change it? It is tradition followed from generation to generation, which was probably simples earlier with every little sacrifices but with modernization it has taken a complex form.

12 There is also another festivity known as **Sanu gadimai pooja**- which is performed annually, sacrifices are offered again for purpose of health wealth & happiness.

13 Other festivities are worship of **Musaniyamai Amodai**- for the purpose of health wealth and happiness and in all ritualistic condition the Gurwa plays signification role.

Conclusion

These animistic beliefs and ritualistic practices and festivity are associated with their daily life, it provides these Tharus strength & power to survive against hardship of life and harsh nature infact like in all ages these Tharus to have wished or hoped to benefit long life, good health, children, ample rain, good harvest, multiplication of cattle or for the admission or the soul to heavenly abode in conduction of these ritualistic beliefs and practices by worship of such deities or spirits who in return provide them & bless them with above mentioned aspects, the medium of communication between spirit & man is the Gurwa, all these beliefs, practices have helped in fulfilling their needs.

In fact their whole life structure is guided by these animistic religious beliefs & practices it has provided them with strength, power and helps in bringing about social unity and harmony and social order in the lives of these Tharus.

NOTE- Since most of the materials are first hand collection therefore very little reference are mentioned.

1. Fetish - dwelling place of spirits
2. Goan - the village
3. Anna - rice grain
4. Dehari - place to store rice, made of mud prevalent only among Tharu community
5. Kutcho - broom
6. Than - a religious place

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Khaptad Region in Mythology

- Shiva Raj Shrestha

Introduction:

It is very clear from the study of various Pauranic and historical literature, that Khaptad of "Khecharadi Parvat" area was the cultural and religious centre of lower part of "Manas Khanda". The upper part included Mt. Kailash and Manasarovar (present day Nari or Aali district along with Guge areas of South-Western Tibet).

Vallava Doval, in his research article (Saptahik Hindusthan, 27 Jan. 1991) has tried to establish that "Tribisripa" (Tibet) was inhabited by "Nordic" Aryans and ruled by various "Indras"- the king emperors of the Deva-Ganas. It is noteworthy that Dr. B. S. Guha the famous historian- anthropologist of India and many other scholars are of the opinion that the ancient language of Vedas are highly influenced by "Nordic Aryan" language. (Please see "Prachin Bharat" p.5. by Dr. R. C. Majumdar). Their heavenly empire was distributed into five parts, resided and ruled by 5 tribes. First "Loka" was Deva Loka ruled by Indras. Naga Loka was second which covered the Himalayan territory as far west as Kashmir, Singkiyang, Laddakh and Hindu Kush. The centre of Naga Loka was Mt. Kailash and Manasarovar protected by Lord Shiva. The description of Naga Loka denotes the upper catchment area of River Sutlej. The third was "Yakshya Loka" covering Kumaun, Garhwal in the west and Doti, and Jumla area in the east. Mr. Doval has based his study largely on Bhagwat Purana. It may be of great interest to the religious minded tourists and research scholars to know the fact that Khaptad-Malika area was the centre of Yakshya Loka where Lord Kubera had his capital "Kanchan Puri" which probably was not very far from "Alaka Puri" of Lord Indras.

Here, we are concentrating more on Mansas Khanda of Skanda Purana, as this (Yet unpublished) document is more informative. We have also referred several other authors who have pioneered in this field of research.

It is not-worthy that the mythological records

conceal many historical facts, which without archeological evidences can not be termed as "historic" & "Prehistoric". Israel, in fifties had shown faith in "Old Testament" (Bible) and by following the descriptions found the archeological evidence of King Soloman's Mines and was benefited. At present, there is growing interest among the students and scholars in our great mythological past.

The Mythological Tribes of Swarna Bhumi or Bhumi or Yakshya Loka (The Land of Kubera):

Geeta Pustakalaya and Shaileswori Guthi Sewa Samiti, Doti, Nepal has published a book named "Tirthatraya Mahatmya Sangraha", in 2052 B.S. This book is based on the yet unpublished parts ("Mahatmayas") of "Manas Khanda" of the famous Skanda Purana. It seems that the complete "Manas Khanda" is available in far western Nepal. But, as of now, nobody knows where. In the famous Kalyan Karyalaya, editors also think that 6 "Sanhitas" of Skanda Purana may be available in Nepal. (P.9 Sampchipta Skanda Purana (25th year, special issue, B.S. 2052, Gorkhapur, India).

Another important source of "Pauranic" people and places of central Himalayas is the Vayu Purana. According to this Purana and several other Puranas the ancient tribes who lived in these mountainous parts were, Gandharvas, Kinnars, Yakshyas, Nagas, Vidhyadhars, Siddhas, Guihyakas and Rakshyasas (close to Danavas or Daityas). It is stated in Markandya Purana (Rekha Thapaliyal, Prachin Madhya Himalaya p. 39) that Khasa people live in the central part of "Swarna Bhumi".

The Mythological Yakshyas (Ya-Khasa People):

The Khasa people were best known as warriors and generally considered to be very burtal and mobile tribesmen. They are supposed to have come to India and Nepal from Caucasus Mountains or from west of Caspian Sea. They are said to be the sons of Kasyapa Muni according to Kurma Purana. Their Physical features are described to be tall, white and hairy. Many scholars are of the opinion that the Ya-Khasas or khasas had come to Himalayas much earlier than the Nordic or "Vaidic" Aryans. The Kassites (Khasas) had attacked the Babylonian Empire after the rule of Hammu Rabi some 3,800 years Before Present (B. P.). Mr. Vadri Dutta Pandey in his famous book "Kumayoun Ka Itihas" (History of Kumaoun p. 510), 1997, Hindi edition, quoting Mr. Atakinson (Himalayan Gazetteier Vol. 3,1882 AD) says that the mythological "Yakshyas" are none other than present day "Khasha" people of Kumaun and Far Western Nepal. Mr. Pandey again quotes Mr. Atkinson as mentioning that until the time of Ashoka the great (some 2200 year BP), "Khasa" people were called "Yakshyas" who had built great stupas, ie. they were already followers of Lord Buddha (p. 535, Ibid). In Khaptad there is mention of the presence of "Siddhas" also in "Manas Khanda" of Skandha Purana. Vayu Purana and Markandya Purana also mention of Swarna Bhumi (the Land of Gold) and Khasha people. In Mahabharata it is, mentioned that Khasha people had brought gold for emperor Youdisthira from Swarna Bhumi, implying that the Khashas or Yakshyas were living in the area near Mt. Kailash and Far Western Nepal. The Puranas also mention about the "Rakshyasa" tribes who use to guard the unfathomable wealth of the "Yakshya" king Kubera. It seems that the word "Yakshya" was pronounced by Khashas as "Ya-Khasa" and "Rakshyasa" as "Ra-Khasa" (hence the name "Ra-Kasa lake near-by Manasarovara). Also note that they pronounced Surya (sun) as Surayasa. It is also noteworthy that in ancient Greek history the Khasa

people are described as "Kassites" and "Huna" people who were living in south western Tibet were described as "Heptalites". Even now, one can hear of "Huniyas" in Far Western Nepal and Kumaun. Probably, these tribals are the last remainants of white "Huns" of the world history. Some authors take "Hepthalites" or Hittis as another tribe of Khasa people. In my opinion "Zaads" or Tibetan Khasa people seems to have mixed blood with the famous Hun tribes. (Please also see Rekha Thapaliyal, Ibid, and Chapter 5 for detail). Some authors think that the present day "Ya-Kha" Dewans of Eastern Nepal are also descendents of the mythological Yakshya people. It is note worthy that the famous Yakshya commander (of Lord Kubera) Mani Griba was ruling Eastern Tibet according to various Puranas, It could have been easy for Mani Griba's tribes to enter Nepal through Koshi Basins. Puranas also mention about the location of Yakshya King Kubera's, capital to be on the left-hand side of Mt. Kailash. (If one looks toward south from Tibet Mt. Malika will be on the left hand side). Ancient poet Kalidasa also mentions Alkapuri of Kubera to be near-by Mt. Kailash. The word used is "utsanga" (nearby) in Megh Doot. Mr. Badri Dutta Pandey in his book (Ibid, p. 159) quotes Manasa Khanda and writes that "Alakapuri" described by poet Kalidasa was near Mt. Kailash and so was "Kanchan Puri" of Kubera. As Alakapuri is more closely related to Lord Indra the king Emperor of Vaidic Aryan "Deva Gana", it seems more logical to think that "Kanchan Puri" (City of Gold) was the capital of "Swarna Bhumi" (Land of Gold). In "Manasa Khanda" of Skanda Purana, the city of Kuber is said to be located in the nothern direction nearby Goddess Malika's mountain. Goddess Malika's temple is said to be situated on the top of mount Malika, which is said to be the "Help of Kubera's Wealth". Malika is in Bajura District very near Khaptad National Park and Rama Roshan area of Achham. Mt. Kailash is straight north of Dhuli in Bajhang District. Dhuli is situated at south west of Mt. Saipal and straight north of Khaptad National Park. Mr. Badri Dutta Pandey also quotes Manas Khanda and narrates the story of Lord Shiva's marriage with Parvati. In his famous book (Ibid p. 166) he notes that Lord Shiva stayed on in Vaidya Nath (now in Achham district) and sent Lord Brhama as advance party to the court of King Himalaya (Parvat Raj). In p. 168. Mr. Pandey further quotes Manasa Khanda and describes Vaidya Nath to be situated near Mallika Devi and Bridha (Budhi) Ganga (of Achham District at present). Lord Shiva while waiting, "came in contact with herbs which became of tremendous medical value with his touch." It means symbolically that Lord Shiva had lived here and had indeed taught Ayurveda to his disciples and to use herbs (of Khaptad) in curing the sick. Lord Shiva is thus called Vaidya Nath Lord of the Ayurvedic doctors. Even now, Khaptad area is renowned as the home of numerous exotic and most valuable herbs. Mr. Rebati Ramananda Vaidya in his book "Bhagwan Shankar" (Royal Nepal academy, 2045 B.S., p. 236) hints that King Himalaya might have been the king of Parvat Kingdom, hense, Parvat Raj. This kingdom might have been covering the present day Parvat, Jumla and Kalikot districts of present day Nepal.

The Siddha, Guihayakas, Vahyadharas and Nagas:

The other tribes along with Khasas (Ya-Khasas) are mentioned in various Puranas. But Manasa Khanda of Skanda Purana is more specific about them.

Siddhas:

Vayu Purana (p. 61, Diamond Pocket Books Series, Delhi) mentions of the geography of Mt. Kailash area and the mythological tribes living there. It mentions of Yakshya commander Mani Bhadra whose territory is said to be north-east of Mt. Kailash.

In the south of Mt. Kailash the location of Mansa + Sarovar (manasarovar) is indicated and it is said that the holy river "Sarayu" (River Kamali) is flowing out of Manasarovar. (May be it was true during this mythological time period but now River Kamali flows from the near by snow fields (south west) of Manasarovar). The siddhas are said to be residing in the upstream areas of River Sarayu and other great river "Lauhita" (Bramhaputra?) Some of the very old people of Khaptad still mention about the existence of Siddhas in Khaptad and especially of "Ashowsthama" the famous son of Guru Dronacharya. Ashowsthama was cursed and punished by Lord Krishna by taking out his third eye like devine jewel from the centre of his forehead towards the end of Great Mahabharata War. He was cursed to be immortal but also to suffer from this wound in his forehead. Even now, there is legend in Khaptad area that some very tall hermit in one piece white cloth, visits buffalo herders for butter to ease his pain of wound on his forehead. It is quite possible that Ashowsthama and Guru Dronacharaya were born in Siddha tribe of this area and also brought support of Khasa kings for Prince Duryodhana in Mahabharata War. May be Ashowsthama had come back to Khaptad area for meditation after the defeat. Much research is needed to establish this theory.

Guihyakas and Rakshyasas:

Mr. Kula Chandra Koirala in his book "Nepali Khasa Bahunka Kuldebata Masto" (p. 16, writes that, as Guihakas were the miners of Lord Kubera's (gold) mines and as their duty was to maintain secrecy, they were called "Guihyakas". He believes them to be no different than Yakshyas. Only that their job was different. Rakshyasas were not the ghosts as commonly thought. They were from one of the most brutal tribes of Yaksyas. They were "Rakshyasas" (guards) of these mines.

Vidyadhars, Gandharabas and Kinnars:

Manasakhanda also mentions of Manigriba and others, who are said to be borned in Vidyadhara tribe, who meditated in Khaptad to please Lord Shiva and were emancipated by the blessings of Sahasreswar in Sahashralinga of Khaptad. As these vidhadhars were guided by Siddhas to reach Khaptad, they seem to be outsiders who were in friendly terms with Siddhas. Probably they were living in the west of Kinnar Loka (present day Himanchal Pradesh of western Himalayas). Mr. Badri Dutta Pandey in his book (Ibid, p. 510) says that the home land of ancient vidyadhar tribe was in the Hindukush area.

Similarly, there is frequent mention about Gandarvas and Kinnars visiting northern and southern parts of Manas Khanda or Swarna Bhumi. But they are described as visitors and not as residents of this area. It is commonly believed that the capital of prehistoric Gandharva people was Purushpur (present day Peshawar). If we study the map of Hindukush-Western Himalayas one can see that from Peshawar one can follow River Sutlej and reach Manasoravar Lake (Tibet) rather easily. It would not have been difficult for horse riders to reach Bajhang and then to Khaptad from Tibet, either by entering from Urai pass or Via Humal through Khechar Nath, Kalikot and Bajura.

The Naga People and Abrogenious Kiratas:

Quoting Bhagabat Purana, Vallava Doval (Ibid) states that Lord Shiva was borned in Naga Tribe. Atkinson (Ibid, p. 362) based on facts and local traditions concludes that Khasa, Kiratas, Naagas and Hunas were tribes of "Mountains" (Himalayas). Many scholars believe that the pouranic term Naaga does not mean snake but denotes the meaning "People of

Naga or Mountains". Himalaya is mentioned as " Nagadhiraj" or King Emperor of Mountains in Sanskrit. They were worshipers of Snake God and may be, their tribal totam was the snake. The Naga worshiping had become very popular throughout Nepal and India. Till the Mahavharat Period (roughly 3000 years B.P. or Before Present) Naagavansi kings had spread their kingdoms as far as Maghura. Kalia Naga was a friend of Lord Indra. Rekha Thapiliyal (Ibid, p. 38) writes that Nagas and Kinnars were successful in pushing "Munda" and "Kola" Indo-austroid (dark complexioned) tribal people into the dense forests of Himalayan foot hills. but when the Khasas invaded Kumaun, Garhwal and entered Western Nepal they pushed the Kinnars and Naagas into the wilderness. But she does not mention the time period. She probably means second or third influx of Khasas and not the "Pre-Mahabharata Yakshyas" or Ya-khasas. She also mentions of some handful "Jangei-Pangi" Raj-Kiratis still living in the remote jungles of Pithauragarh in Kumaun, who claim to be descendents of Naga people (who were driven to jungles by Khasa people). She states the existence of several famous Naaga temples in this vicinity e.g. Beeri Naaga, Shesh Naaga and one on the banks of Mahakali named Naaga-Kirateswar temple. The temples of Naaga diety are spread in Garhwal, Kumaun and Kashmir in the west and through-out Nepal in the central and eastern Himalayas.

"Saukas" living in the upper catchment areas of Mahakali River both in India and Nepal may also have mixed blood with this ancient mongolic "Naaga" tribe evolved in Nepal. It is noteworthy that they speak a varient of Mangarti language even now. (But some scholars think that their ancestors were the famous "Shaka" people.) Mr. Baddri dutta Pandey (Ibid P. 526) writes that Chiese used to call "Shaka" people as "Shauka". They had migrated from "Saka Deweep" (west of Aftanisthan) to Tibet and India who were originally form Kashgar or Khas Giri areas of central Asia. In my opinion it is possible that the famous "Shaka" people had mixed blood with Mongolic tribes of Tibet, Kumaun and Far Western Nepal. It is very possible that the mythological Naaga people were Shaka-Magars who were termed as Kiratis in Nepal and Raj-Kiratis in Kumaun in India. These abrogineous Magars may be different than Kham-Magars who were migrated from Siberia. (Please see research paper of David, E. Watters viz." Siberian Shamanistic Traditions among the kham Magars of Nepal, CNAS, T.U. Vol# 2, 1 Feb. 1975)

In Vayu Purana, Kiratas are mentioned along with "Shabaras" and "Pulandas". In Far-Western Nepal till 30-40 years ago one could hear of "Sabari" salt traded by Saukas or Vuyasis (mongolic people living in Vyasa Himal area). Famous Indian author Suniti Kumar Chatteriji in his book Kirata-Jana-Kriti quotes an ancient prayer (in the 1st page) which is as follows:-

"Om! Salutation to Siva, the all good, the Kirata!

Om! Salutation to Uma, the mother, the Sabari!

Therefore, it is of great cultural and religious importance to find out who were Lord Shiva and Paravati. Were they god like people (with great supernatural powers) born in western Nepal? Lord Shiva is regarded as "Avatara" (reincarnation) of early Vedic God "Rudra" who represented cosmic energy in the universe and fire in this planed "Prithivi".

The Rautes and Kusundas:

Mr. Vadri Dutta Pandey writes (Ibid, P. 517-519). That "Rautas" of Jagiswar (Kumaun) are also called "Raj-Kiratis". According to Mr. Pandey, Mr.

Kroke, (an East-India company official) writes that these Rajis or Raj-Kiratis live in jungles, make wooden pots and worship "Bagh Nath" Mr. Pandey writing about the Raj-Kiratis of Ashkot (adjoining Nepal, situated in the western bank of Mahakali, and north of Pithauragarh) states that they still (as far back as 1932) use bows and arrows, like to eat Langoor monkeys, call themselves the kings of the jungle and make wooden pots. They wash sand and collect gold particles. Mr. Pandey also writes in 1932 that they are found in western Nepal. This author is of the firm opening that as these "Rautes" of Kumaun are Rau-Kiratis and these Raj-Kiratis are none other than Magars of Far-Western Nepal who speak" Barha Magarati" language of Himali group (other than who speak Kham and Kaike Magarati language). It is very possible that these Raj-Kiratis were Magars who first came in contact with Yakshyas and Nordic Aryans. It is very important to note that these Raj-Kiratis who are also called "Jungi-Pangi" and live in Pithauragarh District of Kamoun are worshipers of Nagas. Mr. Badri Dutta Pandey in his book (Ibid P. 75) quoting Pundit Nain Singh C.I.E.'s auto-biography (written in 1883 A.D.) Writes that (long-ago) the Jungi Pangi Chief Kala's widow used to live in at the source of Gwad River. By chance she was visited by one Shaka man (from Tibet) and latter on had children from this Shaka man who was Naga Vansi. There after, the clan expanded and Jangi-Pangi tribe became worshipers of Nagas. Yogi Narahari Nath found that Rautes worship Mahadeva and Sarad Chandra Sharma writes that Rautes also worship Nagas (Ibid, P. 49) Mr. Badri Dutta Pandey (Ibid, P. 633) writes that these Jangi-Pangis declare themselves to be "Naga Vansi". Dr. Harka Bahadur Buda Magar in his bood "Kirat Bansa Ra Magarharu" (p. 479) has collected 62 clan names ("Tharas") of "Pun" Magars and has listed "Orpa-Jangi" and "Pangi" in number 27 and 30 respectively. Therefore, it is clear that Jangi-Pangis are related with "Pun" Magars and in the opinion of this author, Naga Bansi Kiratis or Kirats of Puranic (pre-historical) times were none other than "Barha Mangarati" people. However, as stated earlier, they had mixed blood of sun worshiping Shakas and other Naga worshiping Mongolic tribes.

Mr. Satya Mohan Joshi (Karnali Loda Sanskriti, vol. 1., 2028 B.S., P. 8-13) has studied the abrogenious and ancient (now vanishing) tribes such as Rautes and Kusundas. Some 50 years ago, Yogi Narahari Nath observed them and wrote that there were more Rautes than Kusundas in the Karnali Basin. Mr. Saras Chandra Sharma (in his bood Nepal Ra Yeska Nivasi, P. 40-45) writes that Rautes are descendents of some abrogenious Kirati (mongolic) tribe and worship both Naagas and "Masto". Mr. Gauri Bahadur Karki, (after spending some time with the clan of Raute chief Mana Bahadur "Shahi") in his article (in Kantipur, 16 Baishak, 2052) estimates that the total population of Rautes still living in jungle of Seti-Karnali Basin may be around 250 only. John Rhinehard, Dor Bahadur Bista and Gauri Bahadur Karki all alike estimate their number to be around 250. Rekha Thapaliyal in her book (Ibid, P. 234) quotes census Report of India, 1971, and estimates their number to be 539. She found that this clan used to worship the Gods of jungle. Yogi Narahari Nath (in his book, Itihasa Prakash vol. 2, BS 2013 P. 9-11) had observed (50 years ago) that they have their own language (which is spoken very fast) and bury their dead. They are tall and with the red faces. Rautes are noticed to be travelling by the river badsins of lower Seti, Budhi Ganga, lower Karnali and Bheri. It seems that they are the last remains of mythological "Naaga Kiratas" who were driven to jungle by Khasas according to one theory. Mr. Satya Mohan Joshi (in his article in Nava Surichi, B.S. 2054, Poush 27) thinks that Kusundas and Rautes are abrogenious

tribes, which were forced to enter jungles because of Zaads and Khasas in Far Western Nepal. The last few clans of these tribes might have started worshiping the Khasa deity of "Masto" or Marutas (the "Vedic" God of wind and lightning, which has no form and therefore, no statues). Probably this was Kusunda-Raute's strategy for survival against the brutal forces of Khasas.

Yogi Narahari Nath in his book (Ibid, P. 8-9) has described Kusundas, He had seen some 50 years ago, and describes them as taller than "Bana-Manchhe" (man from Jungle) who were seen as short structured, dark complexioned and short necked. The Bana-Manche may be of Indo-Austroid race. But the Yogi's description of Raute and Kusunda Suggest "Mongolic" physical features. Kusundas are said to be extremely good archers and seen as wearing "Gado" (one peace blanket like material used as clothing in a special way) made of hemp fiber. This type of "Gado" wearing is still-common in Far Western Nepal and Gurung areas of western Nepal. (Kusundas were found more in Gandaki Basins of Western Nepal and are more close to Chepangs). Now they are extinct more or less or those among the very few left, have made themselves Hindus of higher caste and lost their special identity.

Mr. Sharad Chandra Sharma in his book (Ibid, P. 48-50) thinks that Rautes may be Kirats of Tibeto-Burman origin because their language is said to be "Kham-chi" which seems to be a branch of Tibeto-Burman family of languages. However, it should not be accepted as it is. Further research is needed. Mr. Sharma also mentions that Rautes were divided into two clans viz "Raut" and "Saud". It is noteworthy that there is a sizable population of "Sauda" in Far-Western Nepal. This author thinks that some Raute clans might have come in contact with some friendly Khasa clas and inter-clan "marriage" might have taken place and gradually such clans of Rautes might gave been accepted as (the then more powerful) Khasas, But here also, much research is needed to establish this theory. This author strongly believes that the Rautes have evolved in Far-Western Nepal and were the human beings of stone-age mongolic equivalent of some unknown mutated branch of "Neanderthal" men of Middle Paleolithic Age. As the fossilized tooth of "Ramapithecus" was found in the banks of Tinau River near Butawal in the foot - hills of Chure hills in 1982 A.D. (which was found to be 11 million year old), there is a strong possibility that the human life was evolved in the foot hill valleys of Himalaya. (For detail please see "Ancient Nepal," June-July 1998, Department of Archeology, Kathmandu.) Although, there has been no other important findings after the findings or the tooth to this "Missing Link" (ape like man or man like ape.) However, the other most important archeological findings were the "Paleolithic" tools found in the banks of Danava Tal in Bardiya, which are termed as "Pri-Chellian" by experts and believed to be used by "Homo -Erectus" men of more than one million years B.P. Please note that Bardiya in on the left bank of Karnali River on the foot hill plains and not very far from Khaptad. Yet another important finding is that of rock paintings in the cave near-by Dalbanda village of Almoda District (not very far from west bank of Mahakali River). Dr. D.P. Agrawal (in his book "Rock Paintings in Kamaun" Vol. II, P. 75-77) ha dated the cave paintings to be 25-30 thousand years old. Therefore, it can be concluded that human life had, evolved in Karnali-Mahakali basins. But unfortunately, there has been almost no archeological investigations in Khaptad-Malika area. Without proper and deep study, it is not possible at this stage to say whether these people (using such" Paleolithic" weapons or living in the caves were "Managolic"

Naga-Kiratas, Rautes or people of "Indo-Austroid" races.

Archaeological Remains:

Dr. Raja Ram Subedi (Madhupark, Jestha, 2052 B.S.) has quoted Pundit Uma Kanta Bhatta's Khecharadir Mahatmya and states that whole of Khaptad area was called "Khecharadri" by ancient Aryans, It is believed that from Central Asia two tribes of Khasa people came to Khaptad Area via Iran, They were "Ephlatitois" and "Nephtalites". In Iran, where some of them seem to have stayed for centuries before they came to Khaptad Area, they were called Nephtalites. This author is of the opinion that some of these people entered Nepal through Manasarovar and Mt. Kailash area of Tibet. As they were horse riding, hunting gathering tribes, they must have found Khaptad plateau as an ideal place for rearing horses and to settle down. Now, these "Nephtali" people started calling themselves "Haptali" and latter on Khaptali people which now has become Khaptadi. This area seems to have become centre of a big civilization covering a large area of South-West Tibet and mid and Far Western Nepal, Kumaun and Garhwal. Quoting the reverend Khaptad Baba, Dr. Subedi writes in this article that the famous sage seemed to know of some archeological sites, which seem to be the ruminates of a pre-historical period, which now are covered by very dense forests. The famous sage Khaptad Baba even thought that these remains may be from the time of the civilization of Mahabharat (some 3000 to 3500 years B. P.). The author of this paper agrees with Khaptad Baba, as there are some mentions of Khasa King, Who brought "Pipilic" gold to present the wealth to Emperor Yudhisthira. It is mentioned in Himabat Khanda (Skanda Puran's annex under Meur Khanda, Gorekshya Petta. Pashupati Mirgasthali, B.S. 2013, P. 46, of Napali part) that Kubera (or the person holding the position of Kubera), the king of Yakshyas of that time was the grandson of one of the "saptarishi" Pulatysa and his mother was from Guihyaka tribe. It is also noted that his eyes were brown coloured. Kuberas were great devotees of Lord Shiva. The famous Rakahyasa King Ravana is said to be his step-brother who had meditated in the banks of Ra-Khasa Lake near Mt. Kailash. All these "Pauranic" records suggest the existence of a great Yakshya tribe in and around Khaptad.

Thus, Khaptad seems to have been already the centre of power and culture before the advent of great Khasa Kingdom founded by Naga Raja of Sinja (Jumla) around the beginning of 12th century A.D. Nag Raja had come to Sinja from Khari Province of Tibet. Therefore, it seem that the Nephtali or Khaptali tribes of Khasas were "Yakshyas" and had come to Khaptad area much earlier than" Zaad" Khasas of Khari who founded a very powerful empire in western Nepal. These Zaad Khasas may not even be pure "Kassites" and they could be of "Huns" or Khampa blood mixture, as their Dhamis speak very ancient Tibetan language. Please see Kula Chandra Koirala (Ibid, p. 20, 36) for detail. This author is of the opinion that both Yakshyas (Ya-Khasas) of Khaptad Area and Jallendhari of "Zaad" Khasas of Jumla may be descendants of the great Shaka Tribe of Central Asia. These Jallendhare Khasas also seem to have reached Khaptad Area also at around 1100 A.D. But this is only my theory. Much research work is needed to establish this theory. Mr. Surya Mani Adhikari in his book "The Khasa Kingdom". (1997 edition, p. 29) concludes that the Khasas were the chief inhabitants of north-western mountainous region of Indian sub-continent from the very early period. It appears that the first "Jalandhari Khasa" groups arrived in western Nepal around the middle of the first millennium A.D. But, it is quite likely that the Khaptadi or "Nephatli Khasas" had entered Nepal

earlier than or at least during the time of Lord Shiva and were called Yakshyas. (They seem to be from different tribe and were not Jalandhari Punjabi or Kashmiri Khasa people. Sinjali or Jumli Khasa Kings have some Jalandhara Khasa connection). To estimate the time of Lord Shiva's marriage with goddess Parvati is not easy. But we have some indications. Lord Shiva's marriage took place during the reign of famous King Divodasa (according to Vayu Purana). According to Riga Veda (7th Mandala), Divodasa's son, Sudasa had defeated Sambar with the help of king Dasharatha-I. According to Vabishya Purana (Parti Sharga Parva, verse 43-44) Dasharatha-I was ruling Ayodhaya some 12 generations earlier than Lord rama. (Kasharatha II was Lord Rama's father). This means that Dashratha-I, was ruling the kingdom of Ayodhya some 240 to 300 years earlier than Lord Rama's time. Dr. Satya Ketu Vidyalankar has estimated the Mahabharata time to be 1424 B.C. or some 3,400 B.P. and Lord Rama's time to be 500 years earlier or 3,900 to 4000 years B.P. His calculations are based on name list of Kings of "Sun Dynasty" considering an average of 20 years for each generation. These estimates are widely accepted by Indian scholars. Thus, King Divodasa's time can be estimated to be some 250 years earlier than the time of lord Rama. This way, it can be deducted that Lord Shiva's marriage to Parvati took place some 4000+250=4250 years B.P. Likewise it can be deducted that Lord Kubera of Lord Shiva's time was ruling Khaptad-Malika area some 4,250 years B.P. Therefore, it is possible to find the archeological evidence of Yakshyas which may be 4 to 5 thousand years old.

It can be concluded that many students of history and archeology from various universities and research scholars from various oriental research institutes, all over the world, may be interested in Khaptad, if they are provided with background information. This can certainly help develop scientific tourism of Khaptad Area.

Khasa Kura the mother of Modern Nepali Language

As said earlier, some of the "Puranas" mention Khasa people with Tanganas, Kulindas, Kirats, Sakas and Daradas who are also said to be living in the mountains. From linguistic point of view the name of the "Daradi" tribe is important, as the original Khasa (Nepali) language is found to be close to "Daradi" language. Prof. J. Tucchi in his book ("on the Swaat, the Dardas and Connected Problem," 1977, p. 65) has found that in Swaat and Hindukush area three scripts viz. Darada, Khasya and Chinese were being used around 1,000 B.C. By that time the Khasas had already their own language. By the 1st century (A.D.) these Khasa people had spread all over western and mid-western Himalayas. These Khasas (Jalandharis and not the Yakshyas) had already become powerful enough to force the local tribes of western Nepal (mostly Magars) to use Khasa Kura (language). Mr. Purna ParkashYatri (in his article in Prachin Nepal, Department of Archeological, Kathmandu, august-September, 1977) states his belief that Khasa people had entered Tibet and Nepal in various batches during the time period of 2000 B.C. to 8th century A.D. It seems that the ones who developed Khasa Kura (the original Nepali language) were not Ya-Khasas (or Yakshyas) but, the "Jalandhari" Khasas who entered Nepal via Garhwal and Kumaun, (and probably not the "Zaad" tribes which entered Jumla from Khari). The "Zaade" Khasas (who latter declared themselves as Sri Pali Vansaja) used Huna (Khampa) Tibetan language.

Mr. Kula Chandra Koirala in his book (Ibid, p. 20 and 32) implies that the "Masto Dhamis" (Shamans) of Khapar Masto or Khaptad (God Masto

while, in trance, use intangible ancient form of "Shursaini Prakrita", (which is quite different than Huna Khampa Tibetan). He has also noted that the ancient Khasas of Kashmir, Jalandhar and to some extent in Garhwal use "Tushari Prakrita" (Ibid, p. 20) and the ancient Zaad Khasas used Khasa Kura mixed with Kham or Hun languages (Ibid p. 36). Mr. Ram Bhadur Rawal writing the "Introduction" part of Mr. Koirala's book has also observed that (Tharpa-Aadi) Masto Dhamis still use "Kham" language (Ibid, p. Na) This indicates that the seeds of Khasa Kura and present-day Nepali language were sown in Khaptad where the Jalandhari Khasas were also assembled. The famous historian late Babu Ram Acharya (in his book "Nepal Ko Sanskritik Parampara", 2045 B.S., p. 53 and 55) thinks that latter-on this Khasa Kura was refined and popularized in the medival kingdom of "Pravata". Therefore, Nepali Language was also called "Parbate Kura". Prithivi Narayan Shah brought and popularized this language in Kathmandu Valley, which was then called Gorkhali language. When Nepal was unified and expanded upto Kangada in the West and Sikkim in th east, Gorkhali became Nepali language.

From the analysis presented above it is very clear that Khaptad Area can be extremely interesting place for the researchers and students of languages and literature from Nepal, India and abroad.

वैरोचन बुद्धको हस्तमुद्रा - एक अध्ययन

–डा. नरेशमान बज्राचार्य

पि.एच.डी. को सन्दर्भमा भारतको बसाइमा एकदिन दिल्ली बसाइका बेला एक दिन मेरा दक्षिण कोरियाली मित्रद्वय श्रद्धेय एम.एस. घिम र श्रद्धेय एस.के. सन् ध्यानमा मग्न भइरहेका देखें ।[१]

उनीहरू बायाँ हातको चोर औंला मात्र उठाएर बाँकी औंलाहरूलाई मुठ्ठीमा बाँधेर अनि दायाँ हातको बूढी औंला दब्ने गरी बनाइएको औंलाहरूको मुठ्ठी भित्र पर्ने गरी बायाँ हातको चोर औंलालाई समातेको एक प्रकारको हस्तमुद्रा (Hand Posture) बनाई दुवै हात आफ्नो छातीसम्म उठाएर अर्ध–पद्मासनमा बसेर ध्यान गरिरहेका थिए ।[२]

ममा उत्सुकता जाग्यो–उनीहरू के को ध्यान, कस्तो किसिमको ध्यान, कुन हस्तमुद्रामा ध्यान गरिरहेका होलान् ?

उनीहरूको ध्यान सकिसकेपछि मैले उनीहरूलाई त्यो ध्यान र हस्तमुद्राको विषयमा सोधें । उनीहरूले वैरोचन बुद्धको हस्तमुद्रामा बज्रधातुको ध्यानमा बसिरहेको कुरा बताए । कोरियाको परम्परा अनुसार वैरोचनको मुद्रा त्यस्तै हुन्छ र वैरोचनको मूर्तिहरूमा त्यस्तै हस्तमुद्रा भेटिन्छ भन्ने पनि जानकारी दिए ।

मलाई आश्चर्य लाग्यो उनीहरूले बनाएका हस्तमुद्रा कसरी वैरोचन बुद्धको हस्तमुद्रा हुनसक्छ र ? किनभने आफूलाई थाहा भएको साथै आफूले नेपालमा देखेको वैरोचन बुद्धको मूर्तिमा त वैरोचन बुद्धले आफ्नो छुट्टाछुट्टै दुवै हातका चोर औंला र कान्छी औंला उठाएर बाँकी तीन औंलाहरूको मुठ्ठी बनाएर बाँया हातको मुठ्ठीले दाँया हातको चोर औंला भित्र पर्ने गरी समातेर दुवै हात आफ्नो छातीसम्म उठाएर बस्नु भएको छ ।[३]

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१ ती मित्रद्वय दक्षिण कोरियाका जिन्गाक् बौद्ध सम्प्रदायका गृहस्थ बौद्ध आचार्यहरू हुन् । जिन्गाक् बौद्ध सम्प्रदायको लागि मूलमन्त्र षडक्षरी मन्त्र "ॐ मणि पद्मे हुँ" हो भने ध्यानका मूल विषय 'वज्रधातुमण्डल' हो ।

२ द्रष्टव्य, फोटो नं. १ (क) र (ख)

३ द्रस्टव्य, फोटो नं. २

वैरोचन बुद्धको त्यो हस्तमुद्रालाई बोध्यङ्ग मुद्रा भन्ने चलन छ र कोही कोही नेपाली बौद्ध विद्वान्हरूले कोध्यङ्गमुद्राको दर्शन (अर्थ-व्याख्या) बताउनु पर्दा सप्तबोध्यङ्ग (स्मृतिसंबोध्यङ्ग, धर्मविचयसंबोध्यङ्ग, वीर्यसंबोध्यङ्ग, प्रीतिसंबोध्यङ्ग, प्रस्रब्धिसंबोध्यङ्ग, समाधिसंबोध्यङ्ग र उपेक्षासंबोध्यङ्ग) को आधार लिएको सुन्न पाइन्छ ।

यसरी कोरियामा र नेपालमा वैरोचनबुद्धको हस्तमुद्रा भिन्नाभिन्नै, एकआपसमा ठ्याक्कै विपरीत भएको पाएँ ।

मनमा प्रश्न उठ्यो-नेपालमा पाइने वैरोचन बुद्धको हस्तमुद्रा ठीक छ कि कोरियामा पाइने वैरोचन बुद्धको हस्तमुद्रा ठीक छ ?

केही समय पछि काठमाडौं फर्कें । यता उति वैरोचन बुद्धका मूर्तिहरू हेर्छु । हरेक वैरोचन बुद्धका मूर्तिहरूमा एकनासका हस्तमुद्रा (फोटो नं. २ को जस्तै) छुट्टाछुट्टै दुवै हातका चोर औंला र कान्छी औंला उठाएर बाँकी तीन औंलाहरूको मुठ्ठी बनाएर बायाँ हातको मुठ्ठीले दायाँ हातको चोर औंला भित्र पर्ने गरी समातेर दुवै हात आफ्नो छातीसम्म उठाएर बसेको मात्रै देख्छु ।

आफूलाई थाहा छ, स्वयम्भू चैत्यका तल्लो भागमा पनि धातुका पञ्चबुद्ध (वैरोचन, अक्षोभ्य, रत्नसम्भव, अमिताभ र अमोघसिद्धि) र चारवटी देवीहरू (लोचनी, मामकी, तारा र पाण्डरा)का मूर्तिहरू छन् । स्वयम्भू चैत्यको तल्लो भागमा विद्यमान वैरोचन बुद्धको मूर्तिमा पनि भखैरै वर्णन गरे जस्तै नै हस्तमुद्रा देखिन्छ ।[४] त्यति मात्रै होइन, श्रुत परम्पराबाट थाहा भए अनुसार स्वयम्भू जीर्णोद्धार गर्दा त्यहाँका ढुङ्गाका पुराना पञ्चबुद्धका सबै मूर्तिहरू स्वयम्भू पर्वतको पश्चिम भागमा अर्को चैत्यमा सारिएका थिए । उक्त चैत्यमा विद्यमान ढुङ्गाको वैरोचनको पुरानो मूर्तिमा पनि माथि धातुको वैरोचनको मूर्तिमा जस्तै नै हस्तमुद्रा छ ।[५]

एकदिन वैरोचन बुद्धकै हस्तमुद्रालाई ध्यानमा राखेर स्वयम्भू चैत्यलाई नियालेर हेर्दै थिएँ । स्वयम्भू चैत्यको पूर्व दिशामा भङ्गी (गर्भगृह - Dome) को माथि ठूल्ठूला दुई आँखा, ती आँखाको माथि तीनकुने पाता छ । त्यो तीनकुने पाताको तल्लो भागमा चारवटा मूर्तिहरू छन् । ती चारवटा मूर्तिको माथिल्लो भागमा वैरोचन बुद्धको मूर्ति देखें ।[६] त्यो वैरोचन बुद्धको मूर्तिमा वैरोचन बुद्धको हस्तमुद्रा समेत स्वयम्भू चैत्यको मुनिबाट नै देखिन्छ । आश्चर्य लाग्दो छ, त्यो हस्तमुद्रा अरू वैरोचन बुद्धको हस्तमुद्रासंग मेल खाँदैन । त्यस मूर्तिमा वैरोचन बुद्धले आफ्नो दायाँ हातको मुठ्ठीले बायाँ हातको चोर औंलालाई समातेको छ र बायाँ हातका बाँकी औंलाहरू मुठ्ठीमा बाँधिएका छन्,[७] जुनचाहिं कोरियामा पाइने वैरोचन बुद्धको हस्तमुद्रासंग मेल खान्छ ।

एउटै स्वयम्भू चैत्यको तल्लो भागमा र त्यसको माथि तीनकुने पातामा अवस्थित वैरोचन बुद्धको हस्तमुद्रा एक आपसमा विपरीत छन् । कुन चाहिं हस्तमुद्रा शास्त्रसम्मत वा आधिकारिक छ ? मेरो लागि खोजीको विषय भयो ।

गएको केही महिना अगाडि मात्रै दक्षिण कोरियाको भ्रमण गर्ने मौका पाएँ । त्यहाँ राजधानी लगायत तीनवटा शहर घुमें । थुप्रै बौद्ध विहार, मन्दिर घुमें । राजधानीमा पुरातात्त्विक संग्रहालय पनि हेर्रें । सबै मूर्तिहरूमा वैरोचन बुद्धको हस्तमुद्रा एकनासको फोटो नं. १ (क) र (ख) मा जस्तै नै देखें । तर अपवादको रूपमा एउटा मन्दिरमा भने ठीक विपरीत मुद्रा जुन नेपालको बहुप्रचलित हस्तमुद्रासंग मेल खाने मुद्रा पनि देखें । यसरी त्यहाँ पनि वैरोचन बुद्धको दुई किसिमका हस्तमुद्राहरू देखें ।

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४ द्रष्टव्य, फोटो नं. ३

५ द्रष्टव्य, उही फोटो नं. २

६ द्रष्टव्य, फोटो नं. ४

७ द्रष्टव्य, फोटो नं. ५

उत्सुकताबश एकजना नेपाली बौद्ध विद्वान्लाई सोधें। एउटै स्वयम्भू चैत्यको वैरोचन बुद्धको हस्तमुद्रा एक आपसमा विपरीत खालका भेटिएको पनि बताएँ र देखाएँ पनि। उहाँले वैरोचन बुद्धको सामान्य सबैलाई थाहा भएको हस्तमुद्रा-बायाँहातको मुट्ठीले दायाँ चोर औंलालाई समातेको हस्तमुद्रालाई नै समर्थन दिनुभयो। उहाँले स्वयम्भू जीर्णोद्धार गर्दा भूलले तीनकुने पातामा मात्र वैरोचन बुद्धको अन्य खालको हस्तमुद्रा भएको मूर्ति राख्न पुगेको हुनसक्ने अनुमान पनि बताउनु भयो।

तर मेरो भने चित्त बुझेको थिएन। मूर्तिमा वैरोचन बुद्धको दुई किसिमका हस्तमुद्रा भेट्टियो। कुन चाहिं शास्त्रसम्मत छ ? आधिकारीक छ ? आधारग्रन्थ के हो ?

धेरै पहिलेदेखि नै जानकारी भएको कुरा हो। वैरोचन बुद्ध वज्रधातुमण्डलको केन्द्रविन्दु हो। तुरून्तै वैरोचन बुद्धको तथा वज्रधातुमण्डलसंग सम्बन्धित ईशाको सातौं शताब्दी भन्दा पूर्वकालीन बौद्धग्रन्थ "सर्वतथागततत्त्वसंग्रह" को अध्ययन गरें। त्यस ग्रन्थमा वैरोचनबुद्धको हस्तमुद्राको विषयमा निम्नलिखित श्लोक पाएँ।

वज्रमुष्टिं दृढां बध्वा द्विधीकुर्यात्समाहितः।
वजमपुद्राद्वयं भूयात् ततो बन्धः प्रवक्ष्यते ॥१॥
वामवज्राङगुलिग्रांहयं दक्षिणेन समुत्थिता।
बोधाग्री नाम मुद्रेयं बुद्धबोधिप्रदायिका ॥२॥[८]

माथि उल्लेखित श्लोक अनुसार पनि माथि उठेको बायाँ हातको चोर औंलालाई दायाँ हातको मुट्ठीले समातेमा "बोधाग्रीमुद्रा" हुन्छ भन्ने स्पष्ट अर्थ बुझिन्छ।

उही ग्रन्थको परिचयको अध्यायमा त्यस ग्रन्थका सम्पादकज्यूले समावेश गरेका मण्डल चित्रहरूमा पनि वैरोचन बुद्धको हस्तमुद्रा माथि भर्खरै वर्णन गरे झैं नै देखिन्छ।[९] ती मण्डल चित्रहरू जापानी बौद्ध परम्परा तथा शैली अनुसार लेखिएका थिए।

त्यस्तै लगभग ईशाको दशौं शताब्दीका बौद्ध विद्वान् महापण्डित अभयाकरगुप्तको "निष्पन्नयोगावलीमा" वज्रधातुमण्डलको विवरणको अध्ययन गरें। त्यस ग्रन्थमा वैरोचन बुद्धको ध्यान (शारीरिक विवरण) को सन्दर्भमा वैरोचन बुद्धको हस्तमुद्राको विषयमा निम्न लिखित गद्यांश पाएँ।

"वैरोचनो..... शुक्लैकमुखः सवज्रबोध्यङ्गीमुद्रा भृदभुजद्वयः। वामे वज्रमुष्टेस्तर्जन्या उत्थिताया दक्षिणे वज्रमुष्टिना ग्रहणे सति बोध्यङ्गीमुद्रा।"[१०]

माथि उल्लेखित गद्यांशको अर्थ अनुसार पनि वैरोचन सेतो वर्णको, एउटा मात्र मुख भएको दुवै हातले "सवज्रबोध्यङ्गीमुद्रामा" हुनुहुन्छ। बायाँ हातको मुट्ठीबाट उठेको चोर औंलालाई दायाँ हातको मुट्ठीले समातेमा "बोध्यङ्गीमुद्रा" हुन्छ भन्ने अर्थ बुझिन्छ।

यसरी माथि उल्लेखित दुईवटा ग्रन्थहरूका अनुसार निम्नलिखित दुईवटा कुरा स्पष्ट भएका छन्।

(क) वैरोचनबुद्धको हस्तमुद्राको नाम "बोधाग्रीमुद्रा" हो। उक्त हस्तमुद्रालाई "सवज्रबोध्यङ्गीमुद्रा" वा "बोध्यङ्गीमुद्रा" भनेर पनि भनिन्छ।

(ख) यदि बायाँ हातको चोर औंलालाई उठाएर बाँकी औंलाहरूको मुट्ठी बनाइन्छ। बायाँ हातको माथि उठिएका चोर औंलालाई दायाँ हातको मुट्ठीले समातिन्छ भने उक्त हस्तमुद्रालाई "बोधाग्रीमुद्रा" वा "सवज्रबोध्यङ्गीमुद्रा वा "बोध्यङ्गीमुद्रा" भनेर भनिन्छ।

निष्कर्षमा भन्ने हो भने नेपालको स्वयम्भू चैत्यको पूर्व दिशामा भङ्गी (गर्भगृह - Dome) को माथि ठूल्ठूला दुई आँखाको माथि विद्यमान तीनकुने पाताको माथिल्लो भागमा टाँसिएको वैरोचन बुद्धको मुद्रा, कोरियामा पाइने वैरोचन

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८ लोकेशचन्द्र, सं., सर्वतथागततत्त्वसंग्रह (दिल्ली, १९८७), पृ.सं. ३०

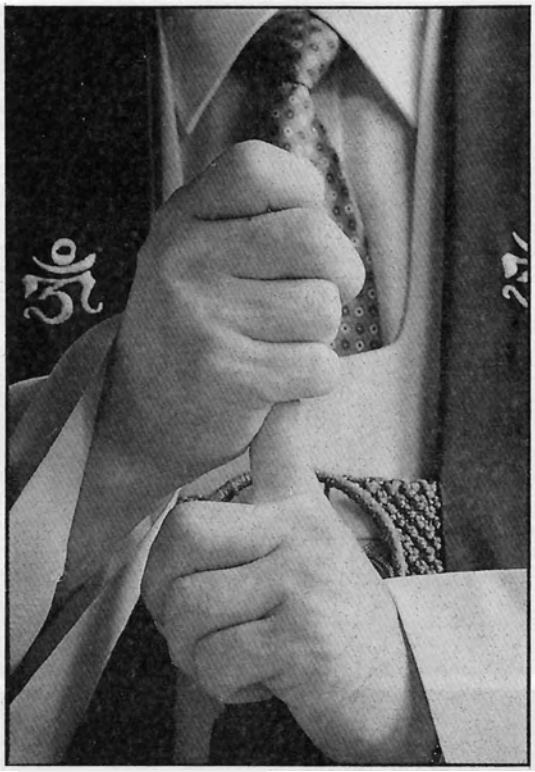
९ द्रष्टव्य, चित्र नं. ६ तथा उही सर्वतथागततत्त्वसंग्रह, पृ सं. ४५ र ८०

१० महापंडित अभयकरगुप्तकृत निष्पन्नयोगावली, वि. भट्टाचार्य, सं., (बरोदा, १९७२), पृ.सं. ४४

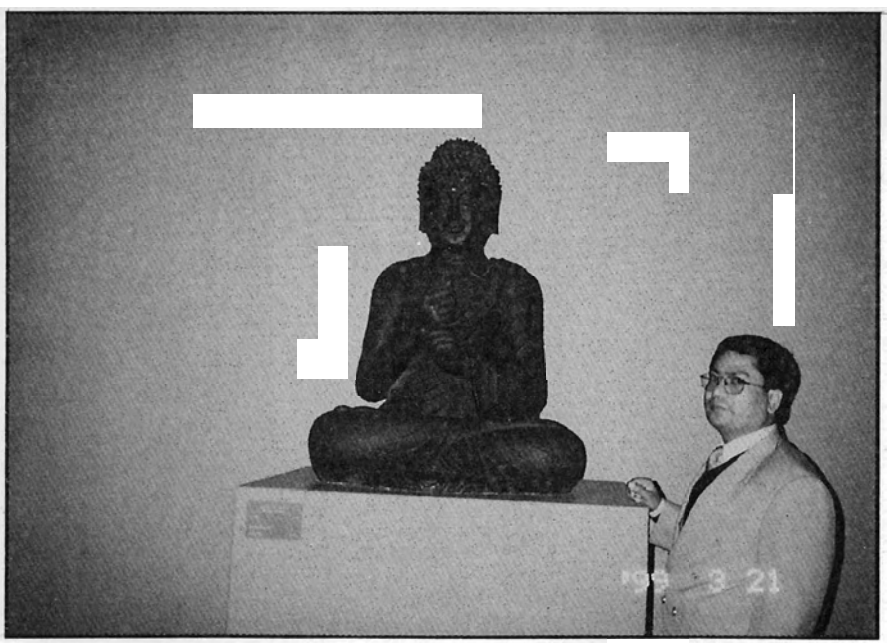
बुद्धको मुद्रा र जापानी शैलीमा लेखिएको मण्डल चित्रमा देखिएका वैरोचन बुद्धको हस्तमुद्रा माथि उल्लेखित दुई ग्रन्थहरूमा वर्णन गरिए अनुसारको देखिन्छ, शास्त्रसम्मत देखिन्छ, आधिकारिक देखिन्छ। सम्भवतः चीनमा पनि त्यस्तै खालका हस्तमुद्रामा वैरोचन बुद्धको मूर्तिहरू भेट्टिनु पर्दछ। किनभने चीनबाट नै कोरिया र जापानमा बौद्धधर्मको विस्तार भएको तथ्य सर्वविदितै छ।

अन्त्यमा नेपालमा बहुप्रचलित रूपमा पाइने वैरोचन बुद्धको हस्तमुद्रा-दायाँ हातको चोर औंलालाई बायाँ हातको मुट्ठीले समातिएको हस्तमुद्राको आधारग्रन्थ के हो ? खोजी गर्न बाँकी नै देखिन्छ। एउटै स्वयम्भू चैत्यको तल्लो भागमा र माथि तीनकुने पातामा वैरोचनका एकआपसमा विपरीत खालका हस्तमुद्रा कसरी रहन गएको हो, त्यो पनि मनन र अनुसन्धानयोग्य देखिन्छ।

फलक १

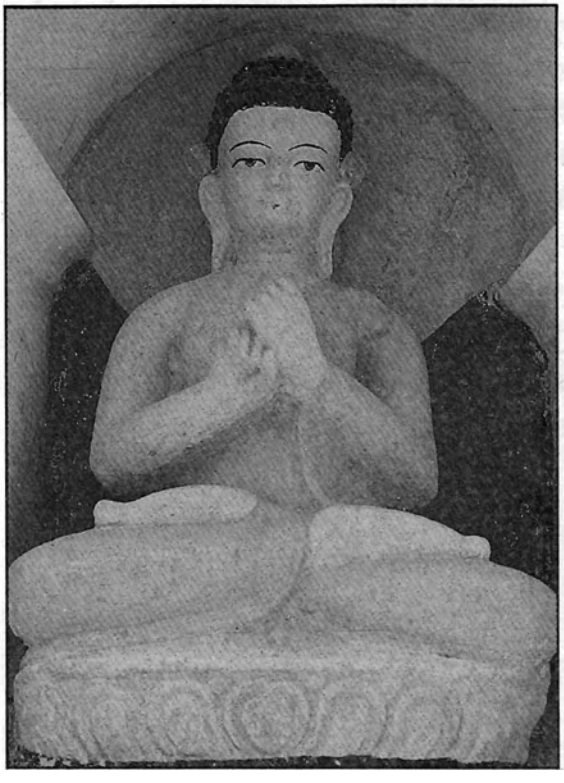


फोटो नं. १ (क)
दक्षिण कोरियाको जिन्गाक् बौद्ध सम्प्रदायले ध्यान गर्दा अपनाउने वैरोचन बुद्धको हस्तमुद्रा



फोटो नं. १ (ख)
दक्षिण कोरियाको राजधानीमा रहेको पुरातात्त्विक संग्रहालयमा वैरोचन बुद्धको मूर्ति र लेखक

फलक २



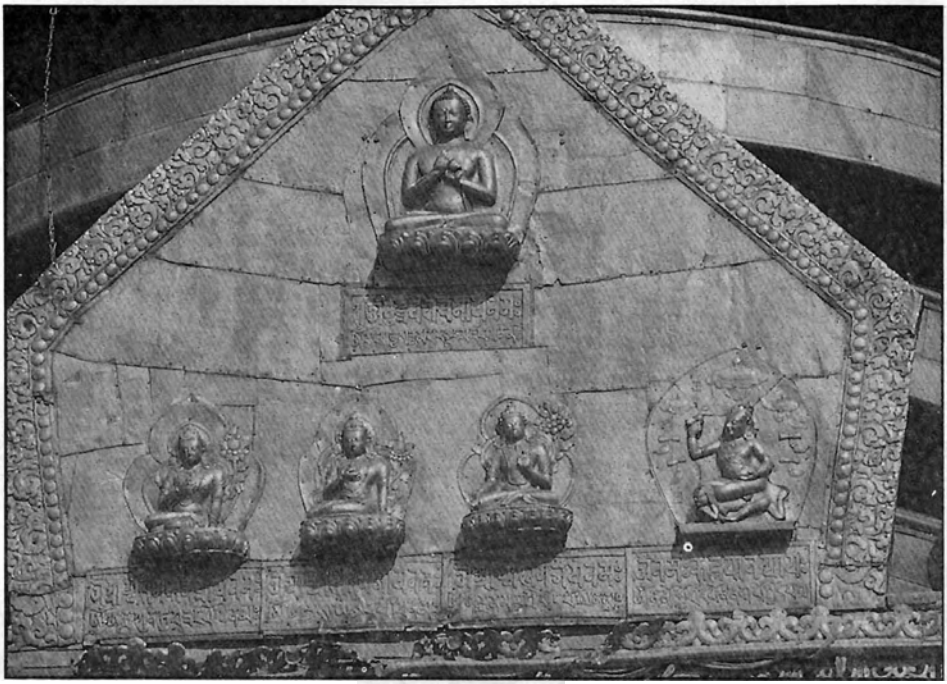
फोटो नं. २

नेपालमा पाइने बहुप्रचलित वैरोचनको मूर्ति तथा स्वयम्भू चैत्य जीर्णोद्धार गर्दा त्यहाँ ढुङ्गाका पञ्चबुद्धका मूर्तिहरू स्वयम्भू पर्वतको पश्चिम भागमा अर्को चैत्य सारिएकाहरूमध्ये वैरोचन बुद्धको मूर्ति ।

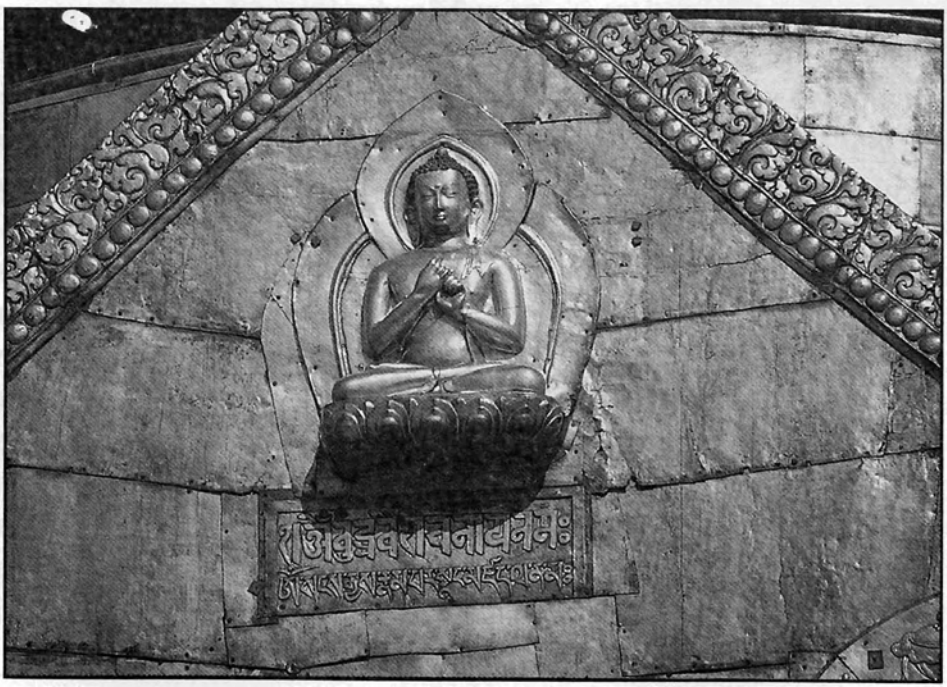
फोटो नं. ३

स्वयम्भू चैत्यको पूर्व दिशामा तल्लो भागमा हाल विद्यमान वैरोचन बुद्धको मूर्ति

फलक ३



फोटो नं. ४
स्वयम्भू चैत्यको पूर्व भागको दुई आँखाको माथिको तीनकुने पातामा वैरोचन बुद्ध साथै अन्य चार मूर्तिहरू



फोटो नं. ५
स्वयम्भू चैत्यको पूर्व भागको दुई आँखाको माथिको तीनकुने पातामा वैरोचन बुद्धको मूर्ति

फलक ४

चित्र नं. ६
जापानी शैलीमा वैरोचन बुद्धको चित्र

श्री ३ चन्द्रशमशेरका समयको काजी महावीर गडतोडाका नामको सनद पत्र

–डा. विजय कुमार मानन्धर

श्री ३ चन्द्रशमशेरका समयमा काजी महावीर सिंह गडतोडा क्षेत्रीका नाममा जारी भएको एउटा सनद पत्र निज महावीर सिंहका पनाती भूतपूर्व सहायक रथी श्री केशरबहादुर गडतोडा क्षेत्रीज्यूले मलाई उपलब्ध गराउनु भएको र सो सनद पत्र अध्ययन गर्दा राणाकालीन नेपाली प्रशासन व्यवस्थाको साथै त्यस बखतको एउटा गैऱ्ह राणा अधिकृतबारेमा समेत केही प्रकाश पार्ने देखिएकोले उक्त सनद पत्रलाई प्रकाशनमा ल्याउने उद्देश्यले यो लेख तयार गरेको छु। सनद पत्र उपलब्ध गराउनु भएकोमा श्री केशर बहादुर गडतौडाप्रति आभार व्यक्त गर्दछु।

वि.सं. १९७३ साल चैत्र १४ रोज २, स.नं. ८४६ अंकित सो सनद पत्रमा प्राईमिनिष्टर श्री ३ महाराज चन्द्र शमशेरको सानो आकारको खड्ग निसानी छाप र कम्यान्डर इन चिफ भीम शमशेरको ठूलो आकारको छाप गरी दुई छाप परेका छन्। कम्यान्डर इन चिफको छाप अलिक लाम्चो खालको गोलाकार (जसको लम्बाई ७० सेन्टीमिटर र चौडाई ९ सेन्टीमिटर छ) हुनुका साथै प्रशस्ती सहित उल्लेख गरी देवनागरी, रोमन र उर्दू लिपिमा प्रस्तुत गरिएको छ। उक्त छापको घेरा भित्रको शिरो भागमा सूर्य, चन्द्र एवं अन्य राष्ट्रिय चिन्हहरू सजाइएका छन् र तल्लो भागमा देवनागरी लिपिमा "श्री इष्टदेवता चरण" अंकित गरेर त्यसको तलतिर "श्री कम्यान्डर इनचिफ जनरल भीम शम्शेर जङ्गबहादुर राणा बहादुर शरण सम्वत् १९५८ साल" उल्लेख गरिएको छ। उक्त छापको घेरा बाहिरको भागमा गोलाकार रूपबाट रोमन लिपिमा "General Bhim Shumshere Jung Rana Bahadur Commander-in- Chief Nepal 1901" भनी लेखिएको छ। प्रधानमन्त्रीको खड्ग निसान छाप अन्तर्गत माथिल्लो भागमा खड्ग अंकित गरिएको र तलतिर प्रधानमन्त्रीको हस्ताक्षर "श्री चन्द्रशम्सेर जंङ्" भनी उल्लेख गरिएको छ। यस बाहेक यस सनद पत्रको पुछारमा तत्कालीन कर्मचारीहरू रत्नमान र तीर्थराजको औंठी छाप पनि परेका छन्। नेपाली कागजमा लेखिएको यस सनद पत्रको लम्बाई ६६ सेन्टीमिटर र चौडाई २७.५ सेन्टीमिटर रहेको छ।[1]

वि. सं. १९०३ सालमा नयाँ गोरख पल्टनको अमलदारी पदबाट सरकारी सेवा प्रवेश गरेका महावीर गडतोडा वि.सं. १९७३ सालसम्मका ७० वर्षहरूमा कुन-कुन हैसियतले कहाँ-कहाँ के-के काम गर्दै काजी दर्जासम्म

पुगे भन्ने बारेमा यस सनद पत्रले विस्तृत जानकारी दिन्छ । यसका अतिरिक्त सात दशक लामो कार्यकालपछि बृद्ध अवस्थाका कारण सरकारी कामकाज गर्न असमर्थ भएर जागीर छाडे पनि लामो समयसम्म मुलुकलाई दिएको उल्लेख्य योगदानको कदर गर्दै तत्कालीन प्राइमिनिष्टर चन्द्रशम्शेरले उनलाई काशी जाने खर्चका अतिरिक्त त्यहाँ बस्न मासिक कम्पनी रू. १५०/- भत्ता दिएको कुरा यस पत्रमा परेको छ । त्यसकारण प्रस्तुत सनदले महावीर गडतोडाको सरकारी सेवाबारे विस्तृत जानकारी दिनुका साथै राणकालीन प्रशासनिक व्यवस्थाबारे पनि प्रकाश पार्ने भएकाले यसको विशेष महत्त्व देखिन्छ ।

त्यसो त महावीर गडतोडाले वि. सं. १९३९-१९४१ सालको नेपाल-भोट विवाद ताका भोटका लागि नेपाली वकीलको पदमा रहेर उक्त विवाद सुल्झाउनमा प्रमुख भूमिका खेलेको कुरा मात्र नेपालको इतिहासमा उल्लेख गरिएको पाइन्छ । यस बाहेक उनका विषयमा कमै उल्लेख गरिएको छ । त्यसैले पनि प्रस्तुत लेखमा मुख्यतया महावीरबारे थप जानकारी दिने प्रयास गर्नुका साथै माथि उल्लेखित सनद पत्रको आधारमा उनीबारे चर्चा गरिने छ ।

महावीर गडतोडा क्षेत्री मेजर कप्तान करवीर गडतोडा क्षेत्री (जो लेफ्टेन पदमा छँदा प्रधानमन्त्री जंगबहादुर राणाको वि. सं. १९०६-१९०७ को बेलायत यात्रामा सम्मिलित भएका थिए) का जेठा छोरा थिए ।[२] उनले वि. सं. १९०३ मा कोतपर्व भएपछि नयाँ गोरख पल्टनको अमलदारी पदमा नियुक्ति पाएर कलिलो उमेरमा[३] नै आफ्नो सरकारी जागीरको शुरूवात गरेका थिए । वि. सं. १९०४ मा उनी कौसी तलवी सुवेदारीमा[४] र वि. सं. १९०७ मा रामदल गोलंदाजको जमदारी पदमा नियुक्ति गरिए । यहाँ यो कुरा पनि स्मरण गराइन्छ कि वि. सं. १९०६-१९०७ मा आफ्ना बुबा करवीर खत्री (गडतोडा क्षेत्री) जंगबहादुरसंग बेलायत यात्रामा सम्मिलित भएको बखतमा आफ्नो बुबाले सम्हाल्दै आएको काठमाडौं लैनस्थित ब्रिटिश रेजिडेन्सीको सम्पूर्ण काम महावीरले आफ्नो कलिलो उमेरका बाबजुद सम्हालेका थिए ।[५] वि. सं. १९११-१९१२ को नेपाल-भोट युद्धताका उनले ठूलो बहादुरी देखाए वापत लेफ्टेनको दर्जा एवं तक्मा पनि पाएका थिए । उक्त लडाईमा उनले विशेषतः भुँगाको किल्ला बचाउनमा ठूलो बहादुरी देखाएका थिए । तत्पश्चात वि. सं. १९१४ को भारतीय विद्रोह दबाउने क्रममा ब्रिटिश भारत सरकारको सहायतार्थ प्रधानमन्त्री जंगबहादुरको नेतृत्वमा गएको नेपाली सेनामा सम्मिलित भएर लखनउको लडाईमा महावीर पनि खटिएका थिए । उक्त लडाईमा खटिंदा कप्तान दर्जा पाएका महावीरले लडाईमा उल्लेख्य काम गरे वापत तक्मा पनि प्राप्त गरेका थिए ।

वि.सं. १९२५ मा मेजर कप्तान दर्जा पाई उनलाई कलकताको वकील जस्तो महत्त्वपूर्ण पदमा नियुक्ति दिइएको थियो ।[६] सो पदमा रही उनले वि. सं. १९२८ सम्म कार्य गरेका थिए ।[७] कलकताबाट फर्केपछि वि.सं. १९२९ देखि १९३९ जेष्ठसम्म काठमाडौं लैनस्थित ब्रिटिश रेजीडेन्सीमा रेजिडेन्टसंग बसेर नेपाल सरकारको तर्फबाट कामकाज गरेका थिए । त्यसपछि ल्हासाको वकील जस्तो अर्को महत्त्वपूर्ण पदमा उनलाई वि. सं. १९३९ जेष्ठमा नियुक्ति गरियो ।[८] उनकै कार्यकालमा मुगाको मालासम्बन्धी एक सानो घटनालाई निहुँ बनाई ल्हासास्थित धेरैजसो नेवार महाजनहरूको पसल लुटिएको कारण वि. सं. १९३९-१९४१ मा नेपाल-भोट विवाद हुन गई दुई देश बीच युद्ध हुने स्थिति समेत पैदा भइसकेको थियो । तर अन्त्यमा चीनको मध्यस्थताबाट वि. सं. १९४१ को रसुवाको सन्धिले उक्त विवादलाई अन्त्य गऱ्यो । सो सन्धि अनुसार भोट सरकारले लुटपिट भएको सम्पत्तिको हर्जाना स्वरूप रू. ९,१७,०८०।- र लहनाको रूपियाँ रू. १,०८,३९७- नेपाललाई तिर्न राजी भयो ।[९] यसरी उक्त विवाद शान्तिपूर्वक सुल्झाउने क्रममा विवाद शुरू भएदेखि रसुवाको सन्धि सम्पन्न गराउने कार्यसम्ममा नेपाली वकील महावीरले महत्त्वपूर्ण भूमिका

निभाएका थिए । सन्धि अनुसार भोट सरकारले वि. सं. १९४३ साल वैशाख महिनाभित्र हर्जानाको सम्पूर्ण रकम चुक्ता गरेको थियो । उक्त रकम महावीरले वि. सं. १९४३ मा सदर मुलकीखानामा दाखिल गरेका थिए । यहाँ यो कुरा पनि स्मरण गराइन्छ कि उक्त विवादलाई सुल्झाउनमा प्रमुख भूमिका निभाए वापत चीन सरकारबाट महावीरलाई चिनिया सम्मान "नीलो गजूर" प्रदान गरिएको थियो ।[१०] उनी वि. सं. १९४३ सालमा ल्हासाबाट नेपालमा फर्के र वि. सं. १९४४ सालमा लेफ्टिनेन्ट कर्णेलको दर्जा पाई पल्टनको कवायत गरेका थिए । तत्पश्चात वि. सं. १९५३ सालमा अदालत गोश्वराको जज (न्यायाधीश) को पदमा उनको नियुक्ति गरियो । जजको पदमा रहँदा वार्षिक तलब रू. ६४००।- दिइन्थ्यो । उक्त पदमा उनी वि. सं. १९५८ सम्ममा रहे । यसपछि उनलाई कर्णेलको दर्जा दिइयो र वि. सं. १९७० मा उनलाई काजीको दर्जा दिएर निजामती काममा लगाइएको थियो । उनी वि. सं. १९७२ सम्म सरकारी सेवामा सेवारत् थिए । वि. सं. १९७३ सालमा उमेर पुगी बृद्धावस्था भइसकेकोले जागीर छाडी काशीवास गर्न पाउँ भनी उनले श्री ३ महाराज चन्द्रशम्शेर समक्ष बिन्ती चढाएका थिए ।

यस प्रकार वि. सं. १९०३ देखि १९७२ सम्म विभिन्न सरकारी पदहरूमा रही इमान्दारीपूर्वक मेहनतका साथ काम गरे वापत काशीवास गएपछि पनि उनको सेवाको कदर स्वरूप प्रधानमन्त्री चन्द्रशम्शेरले एक सनद पत्र मार्फत नै प्रति महिना कम्पनी रू. १५०।- (एक सय पचास) भत्ता पाउने व्यवस्था गरिदिएका थिए । सो भत्ताको रकम कौसी तोसाखानाबाट पाउने गरी सनद जारी गरिएको थियो । सनद पत्र अनुसारको भत्ता रकम महिना महिनामा कौसी तोसाखानाबाट महावीरका हकदार वारीसवाला मार्फत झिकाउन पाउने व्यवस्था समेत मिलाइएको थियो । यसका अतिरिक्त सनदमा यो कुरा पनि प्रष्ट उल्लेख गरिएको थियो कि उक्त भत्ता रकम नेपाल र राणा प्रधानमन्त्रीको सोझो चिताई खानु र नेपाल र राणा प्रधानमन्त्रीको सोझो चिताउन्जेल उनलाई दिइएको भत्ता झिकिने छैन । यसरी उनले इमान्दारीपूर्वक राष्ट्रको झण्डै सात दशकसम्म विभिन्न पदमा रही राम्रो काम गरेर राणा प्रधानमन्त्रीलाई रिझाए वापत उनको कामको कदर स्वरूप स्वयं प्रधानमन्त्रीले काशीवास गर्न गएका महावीर गडतोडालाई सनद पत्र मार्फत भत्ताको रकम व्यवस्था गरिनुबाट नेपाल सरकारको तर्फबाट उनलाई सम्मान गरिएको स्पष्ट हुन आउँछ ।

यसरी वि. सं. १९७३ को प्रस्तुत सनद पत्रबाट अमलदारी जस्तो साधारण पदमा भर्ना भएका महावीर गडतोडाले आफ्नो कार्य दक्षता देखाउँदै कसरी काजी जस्तो उच्च पदसम्म पाउन सफल भए भन्ने कुरा स्पष्ट हुन्छ भने वर्षै पिच्छे पजनी गरिने तत्कालीन शासन व्यवस्थामा बफादारीका साथ कर्तव्य निर्वाह गर्ने राष्ट्रसेवक कर्मचारीको उचित कदर र स्यावासी पाउने मात्र नभई झण्डै सात दशक लामो सेवापछि राष्ट्र एवं शासन व्यवस्थाप्रति बफादार रहेसम्म भत्ता दिइने परिपाटीको पनि विकास भइसकेको तथ्य उजागर हुन्छ ।

झण्डै सात दशकसम्म विभिन्न सरकारी पदहरूमा काम गर्ने क्रममा गडतोडालाई ल्हासामा वकीलीको कार्य पूरा गरेर आएपछि तत्कालै सन् १८८६ (वि. सं. १९४३) मा अदालत गोश्वाराको जजको पदमा नियुक्त गरिएको थियो भन्ने एक जना इतिहासकारको भनाइलाई[११] उक्त सनदले गलत साबित गर्दछ । वास्तवमा गडतोडाले वि. सं. १९५३ मा मात्र अदालत गोश्वाराको जज पदको नियुक्ति पाएको देखिन्छ । यस बाहेक उनी पहिलो र एक मात्र व्यक्ति हुन् जसले कलकता एवं ल्हासामा नेपाली वकीलको जिम्मेदारी सम्हालेका थिए । प्रस्तुत सनदबाट राणा शासन व्यवस्थामा महावीर गडतोडा जस्ता एक व्यक्तिलाई फौजी, निजामती, कूटनैतिक र न्यायिक पदहरूमा कसरी नियुक्त गरिंदो रहेछ भन्ने कुरा पनि बुझ्न सकिन्छ । त्यस्तै निमकको सोझो चिताई इमान्दारीपूर्वक सरकारी सेवा गर्ने गडतोडा जस्ता गैह्र राणा अधिकारीहरूलाई पनि अवकाश प्राप्त गरेर

काशीवास जानेका लागि समेत भत्ता दिनु अवकाश प्राप्त सरकारी कर्मचारीको ससम्मान कदर गरिनु पनि हो जुन राणा शासनको एक अर्को महत्त्वपूर्ण एवं रोचक पक्ष देखिन्छ । यसबाट सो कालमा कुनै पनि गैर राणा अधिकारीको कदर हुँदैनथ्यो भन्ने आम जनधारणा गलत सावित हुन्छ ।

महावीर गडतोडा एवं उनका बाबु करवीर गडतोडा क्षेत्री जंगबहादुर र उनका उत्तराधिकारीहरूसंग राम्रो सम्बन्ध राख्न सफल भएका थिए भन्ने कुरामा कुनै शंका छैन । अंग्रेजसंग निकट सम्बन्ध राख्ने जंगबहादुरको नीतिलाई कार्यान्वयन गर्न करवीर र महावीरले काठमाडौं लैनस्थित ब्रिटिश रेजिडेन्सीमा नेपाल सरकारको प्रतिनिधि भएर प्रमुख भूमिका निभाएका थिए । त्यसबाट पनि राणा शासकहरूले उनीहरूलाई राम्रा पदमा राखेका होलान् । त्यसमाथि भनिन्छ उनीहरू दुवै बाबु छोराको अंग्रेजी लगायत फारसी भाषामा राम्रो दखल भएकोले पनि उनीहरूलाई रेजिडेन्सीको महत्त्वपूर्ण काम सुम्पिएको थियो । यही क्रममा महावीरको छोरा भैरवबहादुरले पनि १३ वर्षसम्म ब्रिटिश रेजिडेन्सीमा कार्य गरेका थिए र पछि काजी पद पाएर वि. सं. १९६३ मा चीन बादशाह कहाँ नेपाल सरकारको खरिता लिई नेपाली प्रतिनिधि मण्डलको नेताको रूपमा गएका थिए । तर यही प्रतिनिधि मण्डल नै चिनियाँ बादशाहकहाँ पठाइएको अन्तिम नेपाली प्रतिनिधि मण्डल हुन गयो ।[१२]

प्रस्तुत सनद पत्रबाट यो कुरा पनि ज्ञात हुन आउँछ कि राणा प्रधानमन्त्री जंगबहादुर राणाको समयमा सरकारी सेवामा प्रवेश गरेका गडतोडाले जंगबहादुरका अतिरिक्त रणोद्वीप सिंह, वीरशम्शेर, देवशम्शेर तथा चन्द्रशम्शेरका कार्यकालसम्मका प्रधानमन्त्रीहरूलाई रिझाई विभिन्न पदहरूमा बढुवा हुँदै गएका थिए । पाँच जना राणा प्रधानमन्त्रीको शासनकालमा सरकारी सेवाको उच्च पदहरूमा पुग्ने गडतोडा जस्ता व्यक्ति नेपालको इतिहासमा कम नै पाउन सकिन्छ । जे होस् उक्त सनद पत्रले काजी महावीर गडतोडाबारे विस्तृत जानकारी दिनुका साथै राणाकालीन प्रशासनिक व्यवस्था बारेमा पनि प्रकाश पारेकाले नेपालको प्रशासनिक इतिहासको अध्ययनमा पनि यस सनद पत्रको महत्त्व रहेको छ ।

पाद टिप्पणी

१. प्रस्तुत सनद पत्र परिशिष्टमा दिइएको छ ।

२. लेखकसंग रहेको गडतोडाहरूको पुस्ताको बयान भएको एक टिपोट ।

३. भनिन्छ, वि.सं. १९०३ को कोतपर्वताका महावीरको उमेर केवल १२ वर्षको थियो । हेर्नुहोस् धनबज्र वज्राचार्य र साकेत विहारी ठाकुर (सं), *बाबुराम आचार्य र उहाँका कृति*, काठमाडौं, नेपाल एशियाली अध्ययन संस्थान, वि.सं. २०२९, पृ. ३५ ।

४. तर एक काजपत्रमा उनले वि.सं. १९०६ मा मात्र सुवेदारी पदमा नियुक्ति गरिएको कुरा उल्लेख गरिएको छ । विस्तृत जानकारीको लागि लेखकको *"काजी महावीरसिंह गडतोडा क्षेत्री सम्बन्धी एक अप्रकाशित कागज"* रोलम्ब, ललितपुरः जोशी रिसर्च इन्स्टिच्यूट, वर्ष १८, अंक ३ (जुलाई-सेप्टेम्बर, सन् १९९८) पृ. १०-१८, हेर्नुहोस् ।

५. ऐजन् ।

६. तर कौसी तोसाखानामा रहेको वि. सं. १९२० को सवाल पट्टाको दोस्रो वहीमा महावीरलाई वि. सं. १९२६ साल जेष्ठ शुदी ९ रोज ७ मा कलकताको वकील पदमा नियुक्त गरिएको उल्लेख गरिएको छ । सो नियुक्ति पत्रको लागि हेर्नुहोस्, कृष्णकान्त अधिकारी, *नेपाल अण्डर जंगबहादुर* भाग १, काठमाडौं : बुकु, सन् १९८४, पृ. १४१ ।

७. विश्व प्रधान, *विहेभीयर अफ नेपालीज फोरेन पोलिसी*, काठमाडौंः दुर्गादेवी प्रधान, सन् १९९६, पृ. ६१८ ।

८. क. त्रिरत्न मानन्धर, *नेपालः दी इयर्स अफ ट्रबल* (१८७७-८५), काठमाडौं: पूर्णदेवी मानन्धर, सन् १९८६ पृ. १४९ ।

ख. ज्ञानमणि नेपाल, *नेपाल-भोट चीन सम्बन्धका केही साँस्कृतिक पक्ष*, काठमाडौं: नेपाल राजकीय प्रज्ञा-प्रतिष्ठान, वि. सं. २०४५, पृ. २०२ ।

ग. रूद्रबहादुर खत्री, *मेरो भोट-दोसाँधीको अनुभव*, काठमाडौं: उमेश रिमाल, वि.सं २०३७, पृ. ६३ ।

९. त्रिरत्न मानन्धर, *नेपाल-भोट विवाद* (वि. सं. १९३९-४१), काठमाडौं: नेपाल र एशियाली अनुसन्धान केन्द्र, वि. सं. २०४१, पृ. ४५ ।

१०. ऐजन्, पृ. ५५ ।

११ त्रिरत्न मानन्धर, *सम एसपेक्टस अफ राणा रूल इन नेपाल*, काठमाडौं: पूर्णदेवी मानन्धर, सन् १९८३, पृ. ९ ।

१२ विजयकुमार मानन्धर "*काजी भैरव बहादुरस् मिसन टु चाइना*", रोलम्ब, वर्ष १६, अंक २ (अप्रिल-जुन सन् १९९६), पृ. १२-१८ ।

परिशिष्ट

श्री ३ चन्द्रशमशेरबाट काजी महावीर सिंह गडतोडा क्षेत्रीका नाममा जारी भएको सनद पत्र

बिग्रेको साइतमा काँगडाको युद्ध

–श्रीमती इन्दिरा जोशी

नेपालको इतिहासमा ई. १७४४ देखि १८४६ सम्मको अवधि एकीकरण, पुनर्निर्माण र युग परिवर्तनको समय थियो । यस अवधिमा गोर्खाको शक्ति बृद्धि भई शाहवंशले नेपालको एकीकरण र पुनर्निर्माणमा महत्त्वपूर्ण भूमिका निर्वाह गरेको पाइन्छ । श्री ५ पृथ्वीनारायण शाह पछि ऐतिहासिक भूमिका खेल्ने व्यक्तिहरूमा राजमाता राजेन्द्रलक्ष्मी, राजकुमार बहादुर शाह, श्री ५ रणबहादुर शाह, श्री ५ गीर्वाण युद्ध विक्रम शाहहरू थिए । १९ औं शताब्दीको पूर्वार्धतिर गोरखा राज्यले सफलता हासिल गर्दै जाँदा पूर्वमा टिस्टादेखि पश्चिममा सतलजसम्मको क्षेत्रहरू विजय गरी नेपाल एउटा शक्तिशाली राष्ट्रमा परिणत हुन गएको थियो । वास्तवमा भन्ने हो भने ग्रेट ब्रिटेनको आफ्नै मौलिक क्षेत्रफलभन्दा नेपालको क्षेत्रफल बढी थियो । ई. स. १८१४ सम्ममा त्यत्रो भूभाग ओगटिसकेर नेपाल एउटा विशाल राष्ट्रमा परिणत भइसकेको थियो ।[१] नेपालको यस अवधिलाई नै इतिहासकारहरूले "स्वर्ण युग" "Golden age of Nepal" भन्ने अभिव्यक्तिहरू दिएका छन् । बहादुर शाहको नायवीको ७ वर्षमा साना ठूला गरी धेरै राज्यहरू विजय गरी नेपालमा विलय गराइएको थियो । यही विजयले गर्दा हिमालय क्षेत्रमा पर्ने रेशम राजमार्ग माथि नेपालको विशाल साम्राज्य नै कायम हुने हो कि ? भन्ने सम्भावनाहरू देखा पर्न थालेका थिए ।[२] नेपाललाई भने वाह्य आक्रमणको सामना गर्दा गर्दै विजय हासिल गरेका प्रदेशहरूको आन्तरिक सुसंगठन गर्ने अवसर मिली रहेको थिएन । आन्तरिक संगठन सुधार गर्न नपाउँदै विभिन्न कारणहरूले गर्दा नेपाल+अंग्रेज युद्ध हुन गयो र सुगौलीको सन्धि पश्चात् नेपालले १/३ भूभाग गुमाई खुम्चिएर बस्न बाध्य हुनु पऱ्यो ।[३] त्यसमाथि श्री ३ जङ्गबहादुरले नयाँ मुलुक अर्थात् बाँके, बर्दिया, कैलाली, कञ्चनपुर नथपेका भए वर्तमान नेपालको आकृति अझ सानो हुने थियो ।

लिच्छविकालको समृद्ध र विशाल नेपाल, मध्यकालको शुरूवातसंगै कमजोर देखा पर्न थाल्नुको साथै केन्द्रीय प्रशासनमा देखापरेका कमजोरीको कारण केन्द्रबाट टाढा रहेका प्रान्तहरू क्रमशः स्वतन्त्र हुन थाले । परिणामस्वरूप पश्चिम कर्णालीं क्षेत्रमा खस मल्लहरूको साथै सिमरौनगढमा कर्नाट वंशको उदय हुन गयो । यसपछि क्रमशः नेपाल राज्य टुक्रिंदै गयो । कर्णाली भेगमा खस मल्ल राज्य टुक्रिएर बाइसी र गण्डकी भेगमा स-साना चौबीसी राज्यहरू खडा भए । पूर्व तर्फका सेन राज्यहरू समेत करीब ५२ वटा राज्यहरूको अस्तित्व यहाँ खडा भयो ।[४] द्रव्यशाहद्वारा

स्थापना भई रामशाह आदि राजाद्वारा विस्तार भएको गोर्खा राज्यका पृथ्वीनारायण शाहबाट नेपालको पुनर्एकीकरण कार्य शुरू भयो । पुनर्एकीकरण गरी नेपालको निर्माण गर्ने अभियानमा साथ दिने भारदारहरूमा कालु पाँडे, अभिमान सिहं बस्नेत, रामकृष्ण कुंवर, अमर सिहं थापा आदि थिए ।[४]

नेपालको एकीकरण अभियानमा उल्लेखनीय योगदान दिने भारदारहरूमा अमरसिंह थापाको पनि प्रमुख स्थान छ । यिनी उमराव भीमसिंह थापाका छोरा थिए । वि. सं. १८१६ को पलाञ्चोकको युद्धमा भीमसिंह थापा मारिए । तर उनले वीरताका कारण "बाघ" भन्ने नाम पाएका थिए । भीमसिंहको मृत्यु पछि अमरसिंहले "मरवट" पाएका थिए ।[५] त्यतिबेला यिनको उमेर आठ वर्षको मात्र थियो । "मरवट नीति" अनुसार अमरसिंह थापाले पृथ्वीनारायण शाहको रेखदेखमा हुर्कने अवसर पाएका थिए । वि. सं. १८२५ मा कान्तिपुर विजय भएको भोलिपल्ट यिनले "सरदारी" को पदवी पाएका थिए ।[७] वि. सं. १८२६ को भक्तपुरको युद्धमा यिनले सक्रिय भूमिका निभाएको वर्णन छ ।[८] यिनले पृथ्वीनारायण शाहको मन जिती विश्वास पात्र भारदारहरूमध्ये एक बनेका जानकारीहरू पनि पाइन्छन् । यिनले ५० वर्ष जति राष्ट्रको सेवामा आफ्नो जीवन लगाए भने अधिकांश समय युद्धको मैदानमै बिताए ।[९] पृथ्वीनारायण शाहले शुरू गरेको एकीकरणको अभियानमा अमरसिंह थापाले सक्रिय भूमिका निर्वाह गर्दै राजेन्द्रलक्ष्मी, बहादुर शाह, रणबहादुर शाह र गीर्वाण युद्ध वीर विक्रम शाहको समयमा नेपाल एकीकरण अभियानका क्रममा भएका विभिन्न ठाउँहरूको युद्धको साथै नेपाल-अंग्रेज युद्धमा समेत पश्चिम तर्फको प्रधान सेनापतिको भूमिका निर्वाह गरेका थिए । यिनले कहिले सरदार, कहिले काजी, कहिले मुहुडाकाजी, कहिले शासक त कहिले वडाकाजीको भूमिका निरन्तर रूपमा निर्वाह गरेको पाइन्छ । राष्ट्र सेवाको अवधिमा उनले हरेक क्षेत्रमा अनुभव प्राप्त गरेका थिए । पूर्व टिस्टादेखि पश्चिम सतलजसम्म नेपालको सिमाना विस्तृत गर्नमा उनले सक्रिय भूमिका निर्वाह गरेका वर्णनहरू छन् । अमरसिंह थापा नेपालको झण्डा हिमालय वारपार फर्रफराएको हेर्ने अभिलाषा राख्दै नेपालको एकीकरणमा जुटेका थिए ।[१०] काँगडा काश्मिरको ढोका हो भन्ने कुरा उनले बुझेका हुँदा यसैलाई लक्ष्य बनाई ४ वर्षसम्म काँगडामा घेराबन्दी जारी राखे । तर पनि उनले काँगडाको आक्रमणलाई फत्ते गर्न सकेनन् ।[११] यो राज्य फत्ते गर्न नसक्नुमा नेपाली परम्परा अनुसार शुभ साइत नपरेर पो हो कि भन्ने आशंका व्यक्त भएको पाइन्छ ।

जुनसुकै कार्य सिद्धि हुनको लागि पूर्व तयारी आवश्यक हुन्छ । खास गरी युद्धको तयारीमा त विशेष ध्यान पुऱ्याई व्यवस्थित गर्न नसकेमा सफलता हासिल हुनुको सट्टा पराजय हुने संभावना रहन्छ । नेपालको इतिहासमा युद्धको तयारीमा फौज, हातहतियार, रसद, तालीम, जासूसी कार्य, बाटोघाटो, युद्ध कोष, पूजा, आजा, साइत हेर्ने परम्परा समेत भएको पाइन्छ ।

कुनै पनि युद्धमा फौजले निर्णायक भूमिका खेलेको हुन्छ । फौजको पर्याप्तता वा अपर्याप्ततालै नै युद्धको मार्ग निर्दिष्ट गर्दछ । नुवाकोटको प्रथम युद्धमा पृथ्वीनारायण शाहले फौजको कमीको कारण पराजयको पीडा भोगेर सैन्य संख्यामा वृद्धि गरेका थिए । त्यस्तै काँगडाको युद्ध र नेपाल-अंग्रेज युद्धमा फौजको अपर्याप्ततालै नै नेपालले पराजयको पीडा वहन गर्नु परेको थियो ।[१२]

युद्धमा फौजको साथै हातहतियारको पनि महत्त्वपूर्ण भूमिका रहन्छ । पृथ्वीनारायण शाहले एकीकरण अभियान शुरू गर्नु अघि हातहतियार संकलनको लागि बनारसको यात्रा गरेका थिए । नुवाकोटको विजयमा यिनै हातहतियारको महत्त्वपूर्ण भूमिका भएको जानकारी हामी पाउँदछौं ।

युद्धको लागि रसदको बन्दोबस्त गर्नु पनि आवश्यक हुन्छ । भोको पेटले कुनै काम हुन सक्दैन तसर्थ युद्ध पूर्व रसदको व्यवस्था हुनु अत्यावश्यक ठानिन्छ । नेपाल-अंग्रेज युद्धमा नेपाल पराजय हुनुको एउटा कारण रसदको अभावलाई पनि मान्न सकिन्छ ।

फौज, हातहतियार, रसदको साथसाथै फौजलाई तालीमको व्यवस्था हुनु पनि युद्धको लागि अत्यावश्यक

ठानिन्छ। यसको साथै युद्ध हुनु अघि शत्रु पक्षको यथास्थिति बुझी सोही अनुरूप योजना बनाएमा युद्धमा विजय हुने संभावना हुने हुँदा जासूसीको व्यवस्था हुनु पनि अत्यावश्यक ठानिन्छ। पृथ्वीनारायण शाहले उपत्यका विजय गर्नु पूर्व र नेपाल-अंग्रेज युद्ध पूर्व अंग्रेजहरूले जासूस गरेका अनेक उदाहरणहरू पाइन्छन्।[१३]

माथि उल्लेखित विषयहरूको अलावा युद्धको लागि कोषको व्यवस्था गर्नु अत्यावश्यक ठानिन्छ। पृथ्वीनारायण शाहले एकीकरणको अभियानमा जुट्नु पूर्व नुवाकोटमाथि आक्रमण गर्नु पनि यसै प्रयोजनको लागि थियो भन्ने प्रसङ्गहरू पाइन्छन्। वि. सं. १८६२ मा भीमसेन थापाको योजना मुताबिक रणबहादुर शाहले गरेका वितांहरण पनि युद्धकोष जुटाउनका लागि नै गरेका थिए।[१४]

युद्धमा जानु पूर्व भौतिक सामग्रीहरूको विशेष व्यवस्था मिलाउन जति जरूरी हुन्छ त्यति नै मानसिक तयारीको पूर्वाधारहरूको व्यवस्था गर्नु पनि नित्तान्त आवश्यक ठानिन्छ। यसको लागि शक्तिपीठहरूमा पूजा-आजा गर्ने, भाकल गर्ने, साइत हेर्ने कार्यहरू गरिन्छ। पृथ्वीनारायण शाहले पटक पटक गोरखनाथको पूजाको भाकल गरेका थिए। साथै सल्यानकोट माईकों आराधना पनि गरेका थिए। त्यस्तै बहादुर शाहले नुवाकोटकी भैरवी र अमरसिंह थापाले पशुपति, गुहेश्वरी, बडीमलिका आदिको भाकल गरेका वर्णनहरू पाइन्छन्।[१५] यी कार्यहरूले भावनात्मक शक्ति प्राप्त हुने विश्वास गरिन्छ।

युद्धको क्रममा मानसिक तयारी गर्ने पूर्वाधारहरूमा शुभ साइत हेर्ने परम्परा प्रबल रूपमा छ। शुभ साइतको निर्णय ज्योतिषीहरूले शास्त्रको आधारमा गर्दछन्। राजाले ज्योतिषीहरूको परामर्श अनुसार शुभ साइत पारेर आक्रमण गर्दा काठमाडौंमा इन्द्रजात्राको समय पारी त्रिशूली पार गर्ने साइत निकालिएको थियो। त्यसै गरी काठमाडौंमा आक्रमण गर्दा इन्द्रजात्राको शुभ दिन पारी आक्रमण गरेकाले सफलता प्राप्त भएको भन्ने वर्णनहरू छन्। त्यस्तै कीर्तिपुरको प्रथम आक्रमण गर्दा शुभ साइत नमिलेकोले सो युद्ध बिग्रन गएको थियो भन्ने उल्लेख पाइन्छ।[१६] शुभ साइतमा फौज हिंडाउने चलन अध्यापि छँदै छ।

नेपालको एकीकरण अन्तर्गत पूर्व टिस्टादेखि पश्चिम सतलजसम्म विस्तृत राज्य नेपालीहरूले कायम गरेका थिए। नेपालीहरू वि. सं. १८६२ तिर अमरसिंह थापाको नेतृत्वमा काश्मीर राज्यलाई लक्ष्य बनाई सतलज पारी काँगडासंगको युद्धमा सक्रिय भइरहेका थिए। उतातिर पञ्जावमा पनि रणजीत सिंहको एक विस्तृत सिख राज्य खडा थियो। दक्षिण भारतमा पनि मराठाहरूको शक्ति क्षीण हुँदै गएको थियो। अब अंग्रेजी शक्तिसंग टक्कर लिने यी दुई शक्ति (पञ्जाव-नेपाल) मात्र थिए। तसर्थ अंग्रेजहरूले यी दुई शक्तिलाई आपसमा भिडाएर नेपाललाई तत्कालै **कमजोर पार्ने योजना तर्जुमा गरे।**[१७] **वि. सं. १८६२ मा** अमरसिंह थापाले काँगडामा आक्रमण गरे। उनको नेतृत्वमा सतलज पारिका एघार (११) राज्यहरू पनि आ-आफ्नो सेना लिई मिसिन आए। सम्मिलित सेनाले महलमोरी नजिकै संसार चन्दको सेनालाई पराजित गरिदियो। गोर्खाली सेनाको धाक यो विजयले सर्वत्र फैलियो। गोर्खालीहरू विना अवरोध अगाडि बढ्दै गए। महलमोरीको लडाईंमा हारेर काँगडाका राजा संसार चन्द टिराको किल्लाभित्र लुक्न गएका थिए। केही समय पश्चात काँगडाको किल्लाभित्र लुक्न गए।[१८] अमर सिंहको पहिलो आक्रमणमा जस्तै पहाडी राजाहरूले आ-आफ्नो फौज लिई पुनः गोर्खाली सेनासंग मिसिएर अगाडि बढे। उनीहरूले कोट काँगडालाई चारैतिरबाट घेरे, किल्ला बाहेक काँगडा राज्यको सबैजसो भागमा गोर्खालीले अधीनता कायम गर्दा अटक पारिका सुल्तान समेत डराएका प्रसङ्गहरू छन्।[१९] चार वर्षसम्म गोर्खाली सेनाले काँगडा दुर्गलाई घेरा हालेर बसी रह्यो। यस अवधिमा अंग्रेजकै नीति अनुसार नेपालको युद्ध काँगडाका राजा संसार चन्दसंग नभएर पञ्जावका सिख राजा रणजीत सिंहसंग भयो। यस युद्धमा नेपालीहरूले परास्त भई काँगडा दुर्गको घेरालाई छोड्नु पऱ्यो। अमरसिंह थापा र उनका फौजले फत्ते भैसकेको काँगडाको किल्ला रणजीत सिंहलाई बुझाई सतलज फर्कनु पर्ला भन्ने कुरा कल्पनासम्म पनि गरेका **थिएनन्।**[२०] विजयको अन्तिम

घडीमा पुगिसकेको काँगडाको युद्ध फत्ते हुन नसक्नुका कारणमा अमरसिंह थापाको नेतृत्वमा यमुना नदी तर्दाको साइत शुभ नभएकोले पो हो कि भन्ने भनाइ भगीरथ जैसीले आफ्नो पत्रमा संकेत गरेका छन् ।[२१]

नेपाली परम्परा अनुसार कुनै पनि कार्य फत्ते हुनमा शुभ साइतले निकै ठूलो मद्दत पुऱ्याएको जानकारीबारे माथि पनि लेखियो । अमरसिंह थापाले काँगडाको किल्ला फत्ते गर्न नसक्नुमा पनि शुभ-साइत नपरेको हो कि भन्ने अनुभूति माथिको पत्रबाट हुन आउँछ । अमरसिंह थापाले काँगडामाथि पहिलो आक्रमण गर्दा त्यसको सामना गर्न नसकी काँगडाका राजा संसारचन्द भागेर टिराको किल्लामा लुकेर ज्यान जोगाएका थिए ।

त्यस्तै केही समय पश्चात् अमरसिंह थापाले पुनः आक्रमण गर्दा यस बखत उनले काँगडाको किल्ला बाहेक राज्यको सबैजसो भाग गोर्खालीहरूको अधीनमा परिसकेका थिए ।[२२] यस आक्रमणबाट संसारचन्द, अटक पारिका सुल्तानका साथै संसार चन्दका सेनामा भर्ना भएका पेशावरी लाहुरे, जम्मुका डोग्राहरू, काश्मिरी, सिख, मुगल, पठान, रोहिल्लाहरू समेत भयभीत भएर विस्तार विस्तार भाग्न थालिसकेका थिए ।

> *"चारैतिर हाहाकार मच्चियो। फिरङ्गीहरू पनि तर्सिए । होहल्ला यस्तो भयो कि महाराज गीर्वाण युद्ध विक्रम शाहको सेना आउँदैछ, जसको सेनापति महावीर अमरसिंह थापा छन्, जो जहाँ पयर राख्दछन् विजय पताका त्यही फरफराउँछ, गोर्खाली सेनाको सर्वत्र विजय-विजय छ र चाँडै नै सारा उत्तरी भारत दिल्लीसम्म नै गोर्खा महाराजको राज्य स्थापना अवश्यंभावी छ ।"*[२३]

उपर्युक्त उल्लेखित विवरण अनुसार त्यसबेला काँगडा राज्यको अवस्था कस्तो थियो र अमरसिंह थापाले विजयको अन्तिम घडी पार गर्न लागिसकेका थिए भन्ने कुरा स्पष्ट हुन आउँछ । तीन वर्षसम्म घेराबन्दी गर्दा पनि गोर्खालीले किल्ला काँगडा कब्जा गर्न नसकेकोले काठमाडौंबाट भीमसेन थापाले आफ्ना भाइ नयनसिंह थापाको नेतृत्वमा एउटा ठूलो सेना किल्ला काँगडा तर्फ पठाएका थिए । नयनसिंह थापाले काँगडा दुर्गको घेरालाई अझ व्यापक बनाई दिए । यस नाकाबन्दीले संसार चन्दका साथै अरूहरू झन् आत्तिएका थिए । अन्त्यमा लाचार भए । संसार चन्दले मध्यरातमा किल्लाबाट भाग्ने निश्चय गरे ।[२४] वि. सं. १८६५ मा नयन सिंहले काँगडाको किल्लामा आक्रमण गरे । तर किल्ला भित्रबाट आएको एक गोली नयनसिंह थापाको छातीमा पर्दा उनी पछारिए । गोर्खाली सेना नायक नयनसिंह थापा त्यसरी लडेपछि त्यहाँ नयाँ मोड लियो । यसलाई अध्ययन गरी नयाँ ढंगबाट योजना बनाई लड्ने निश्चय अमरसिंहले गरेका थिए । तर चार वर्षसम्म सफलतापूर्वक घेराबन्दी गरिएको किल्लालाई पञ्जाबका राजा रणजीत सिंहलाई सुम्पी फर्कनु पर्दा भागीरथ जैसीले संकेत गरे झैं साइत नपरेकै अनुभूति हुनु स्वभाविकै देखिन्छ ।

टिप्पणीहरू

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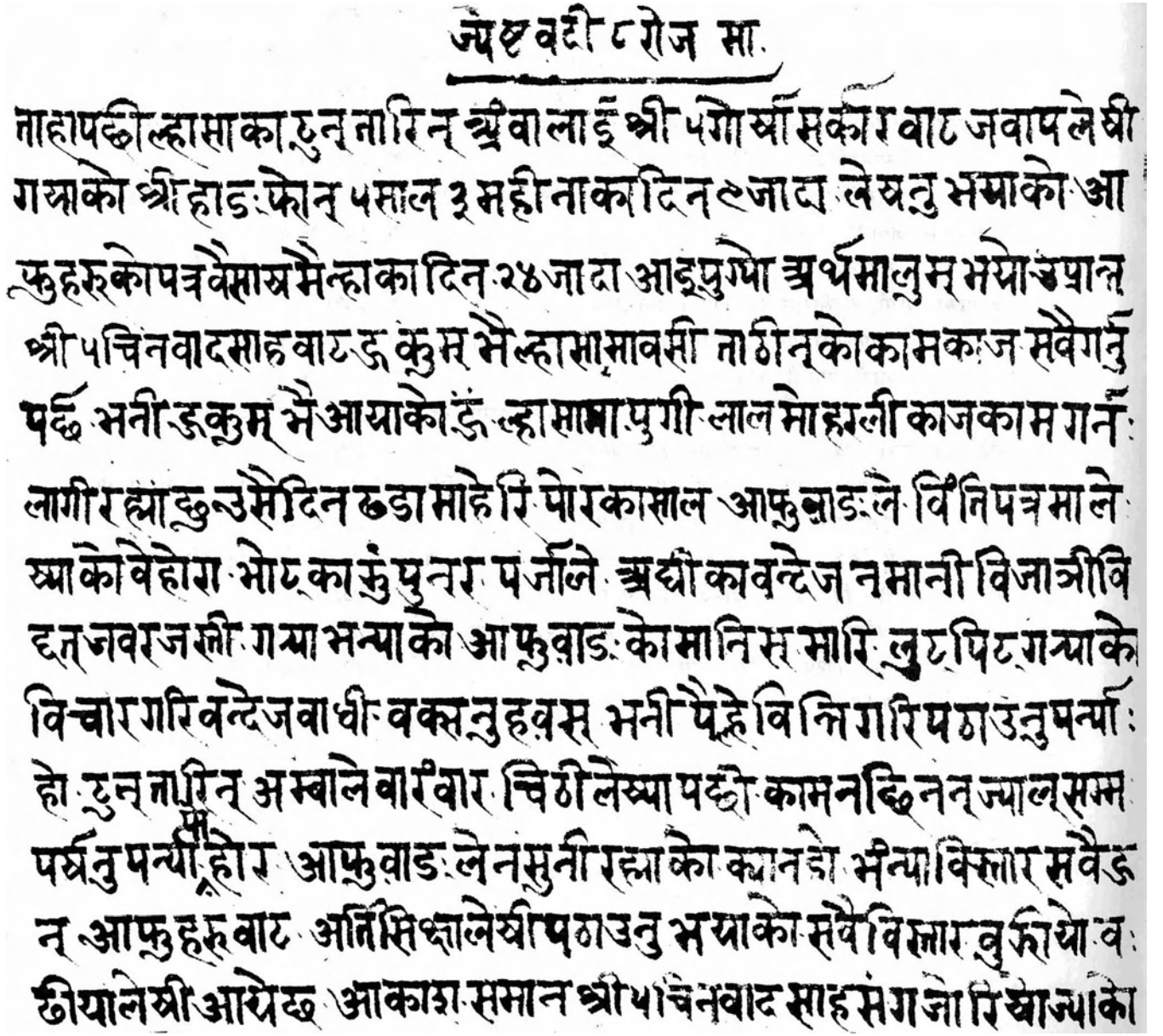
प्रधानमन्त्री जंगबहादुर राणाको समयको नेपाल-भोट युद्धको ऐतिहासिक सामग्री

(गतांकको बाँकी)



ज्येष्ठवदी ८ रोज ३ मा

ताहापछी ल्हासाका हुन नारिन श्रीवालाई श्री ५ गोर्खा सरकार बाट जवाफ लेखी गयाको श्री हाड फोन् ५ साल ३ महीनाका दिन ९ जादा लेखनु भयाको आफुहरुको पत्र वैसाख मैन्हाका दिन २४ जादा आइपुग्यो अर्थ मालुम भयो उप्रान्त श्री ५ चिनवादसाहबाट कुम भैल्हासामा वसी नाठीन्को काम काज सबै गर्नु पर्छ भनी हुकुम भै आयाको हुँ ल्हासामा पुगी लालमोहरली काजकाम गर्न लागीरह्याकुन्उमेदिन ७ डा माहेरि पोर कासाल आफुवाड ले विनिपत्र माले स्याको वेहोरा भोट का हुँ पुनर पर्जोले अघी का वन्देज नमानी विजात्रीवि दत जवरजस्ती गयाभन्याको आफुवाड को मानिस मारि लुटपिट गर्याको विचार गरि वन्देजवाधी वक्सनु हवस भनी पैहे विन्ति गरि पठाउनु पर्यो हो हुन नारिन अम्बाले वारंवार चिठी लेख्या पछी काम नछिनन ज्याल सम्म पर्यनु पर्यो होर आफुवाड ले नसुनी रह्याको कानडो भैन्या विस्तार सबैहु न आफुहरुवाट अतिसिक्षा लेखी पठाउनु भयाको सबै विस्तार बुझीयो वः छीयालेखी आयेछ आकाश समान श्री ५ चिनवाद साह संग जोरि खाज्याको

हो भनीलेखनु भयाको कुरालाई श्री ५बादसाहलाई अघी देखी मानीआ
याको हो श्री ५बादसाहसंग जोरी खोजन्या हामाहोईनो भोटले अघी श्री ५
चिनबादसाहको कुम्क्याउलुड ५७ सालमा सनदगरिवक्तनु भया
कोथेनीनाघी हामीमाथी भोटले वोजाऔं विदुतगरि हाम्रा मादाजनुरै
थेत माथी दसुरवखड ज्यूमारी लुटपाटगरि श्री ५बादसाहकाकुकुले
सनतगरिदियाको नमानी सनाजपगदा सोविस्तार आफुनाठानैलाई
चिठीलेखी विदुतगरी पठायाकोहो उस्कोजवाफ भर भोट वाटवेजाई
विदुतगर्याकासवै कुराको गैप्रमानफरनपर्नागरि विचारगरि आफु
वाडकोचिन्नबुझ्न्यागरिलेखीपठाउला भनी कुर्नानिन अम्वावाट ३म
हिनापछिलेखीआउदा फौजनपठाइ पर्खिरह्याकाथेंनतेस्तोविचमा आफुह
रुको भयेनगरी ११सालकापौष मैन्हामा हाम्रा मुलुककाप्रजा भोटमुलुक
काइलाकामाथर्नरीनिरीवस्याकाप्रजाहरुलाई भोटवाटज्यूमारि रुमैचोरी
र चेरैनगरि जिनिसलुटीलेजादा महत्तमकी फौजपठायाकोहो श्री ५वा
दसाहमाथी जोरिखोजी फौजपठायाकोहोईन अघीहाम्रापुर्खाले भोटमा
थी वेजाइ वेदुतगर्दा हाम्रापुर्खालाई विजाइगर्न्याठहराइ सजायगरि वक्सनु
भयाकोहो यसपाला भोटले वेजाइगर्न्याकाभवैकुरालेठहर्न्यामदि हामी
माथी अघीकारीतवमोजिम मेहरकरुणाराखी भोटलाइ अवस्यसजा
यगरि वक्सनुहुन्याछ भन्यानिश्चय मानी श्री ५बादसाहलाई हामीलेहा
तजोरिमान्याकोछ श्री ५बादसाहकाफौजलाई नमीहरुले आयालेपनि

नहेनु भन्याकुरा फौजलाई हुकुम दी पठाया को थियो श्री ५ बादसाहका मुलुक हामादेशी उभोहो हामीले टेक्ला कोछन टेकन्या पनीछैनौ हामादेशी उभोवछन लागेपा भन्या आफुहरुले श्री ५ बादसाह मगजारिया जन्याहो भनीलेथी पठाउनु जोग्यहो साकुरा हामीवाट केहे हुन्याछैन अैहे भोटले हामी माथी माहे वेजाई वेदन गर्दा महन नसकी पठाया का फौजलाई फिराइ दिनु भन्या आफुहरुवाट येस्ता कुरालेथी आउदा भोटलाई मायागरि हामीमाथी रिसानी भयाको देखियो ला मादेशउभो श्री ५ बादसाहका राज्यलाई लडनुत क्या हेर्नाको पनि सामर्थ छैन श्री ५ बादसाह लाई हामा पुर्याइ हामीले अर्घी दिई इश्वरै मानि आया काछौं अवपनि ईश्वरै मान्याछौं अर्घा श्री ५ बादसाह लाइ मानी आया का मानि मले श्री ५ बादसाहमा थी कुलगन्याको धवा सुन्दा हामीलेयस बखतमा हामीवाट भसक न्याकुरा को टहलगरि श्री ५ बादसाहलाई रिझाई भोटले मीच्याको कुरा स वै जाहेर गरेला भन्या मन मानि भ्रयेगरि आफुहरुको वाटोगरि अर्जि चढाइ पठाया कोहो आकाश समान सुर्य्य का जस्तो तेज भयाका श्री ५ बादसाह लाईहा मीरेनु प्रमान का बाडले गुहारदी क्या पुराथ्या भोटले ८।९ वर्ष देशी विजाई विदेश गन्याको थियोर श्री ५ बादसाह भयाका ठाउमा फौज पठाई न्यूधन लगा इ मिहीनत गरी जाहा हुकुम हुँछ कुलगन्यासंग लडनलगाई मेहेनत गरि रिझाइ भोटले ८।९ वर्ष देशी हुन दिया को विनिमय चढाइ वदला लिउला भोट पनी श्री ५ बादसाहका हजुरमा वकसाई लिउला भोट मा २ सैनो पर ५० हजार

सियाही गयोला श्री ५बादसाह बाट जाहाजाहा हुकुम होला वाहावाहा लडौ
ला भनी मन्सुबा गरि अर्धी दमाल पोअमहीना मा विनी गरि पठाया कोहो
जब श्री ५बादसाह बाट आउनुपर्दैन भनी हुकुम आयो तब भोटले जवर
जस्ति अन्याये गर्या को बदला लिनु पायेनौ भनी हामीलाई मन मा लागी आफ्नाफौ
ज सबजाना तयार गरि गर्या कोबेलामा १८ मेबोला साहामोरियत का चौपाया लुट्या
जिउपनि मान्यार हामीफौजले चढाइ गर्या कोहो भोटले साहै विजाइ वेहतगर्दा
सहतमकी पठायाकाफौजलाई फिराइ दिनु भनी आफुहरुकाट लेखी आयेछ अ
र्धीदेखी सुर्यीमल्हासालदाक गोर्खा श्री ५बादसाहका हिसाबमा येकैहो अर्धी
गोर्खामाथी सुर्यीमाथी सालदाक माथी पाचहजार बाट चढाइगरि मुलुकलिदा
श्री ५बादसाहबाट रिसानीभइत्या भैहेहामी गोर्खामाथी भोटले वेजाइवेद
तगर्दा भोटलाइ समाइ भोटले मान्या भन्दा ज्यादागरि हामी मानौला भ
नीविनिगर्दागर्दै हामीमाथी श्री ५बादसाह बाट रिसानी भै वक्तनुहुन्या
नहामीबाट मौदा मादरिसानी भैवक्तनु भयो भन्या भोटमाथीहामीले अ
र्ध्यालीगर्दा पनी अर्धी रिसानी भयको आजहामीमाथी भोटले अर्ध्या
लीगर्दा पनी छाड छुड ५७ माला वगीहिड्न्याबाटमा वगीघर्कदाक
ला भयाथ्या भनीलेयनु भयाकोरहेछ श्री ५बादसाहको रिसानी भया
पछि उसैहुन्याछ श्री ५बादसाहलाई रिसानी गराउन्या नगराउन्या सबै
कुरा आफुहरुमाछ भोटले अन्यायेअर्ध्यालीगर्याकोछ तपनी फौजफ
कीई लैजानु वंदगर्याकोवरछेडी दिनु भनीलेयनु भयाकोरहेछ आ
फुमाथी अन्याय गर्याला लडीकन जिन्याकागज्यलाइ उसैछोडिदिया

दक्षिणतिर हामी मंग मिवानामिल्या का राजाहरुले हामीलाई हास्यगर्न्छन् उनहरुले पनि इन्का सामर्थ केही रहेनछ भनी हामी माथी मुद्धा वछाउन्याछन् । समर्थ टेक्या को जमीन भोट्ले जितिहट्याम मात्रछ ट्न्याछ विचमा छुट्टा मल्लहरु अरु सानापगरी हरु मंग वस्तोवस्त मिलन सकन्या थिएनन् । ताकलाखार मरगरि ल्हासातर्फ वछनु भनी पश्चिमतिरका फौज लाई डुकुम गया मोथियो आफुहरु वाट फौज फिराउनु भन्या अग्नि सिक्षा लेखी आउदा पश्चीमको फौज ताकलाखार पुग्या हो ताकलाखार वाट वछनु भन्या डुकुम गयाको २ दिन भयाको थियो फेरि ताकलाखार मा आइवछु भन्या डुकुम भयो पुर्वतरफ वलौं चुड्को फौज लाई डिगर्चा हान्नु भनि डुकुम भयाको थियो आफुहरु वाट अग्निसिक्षा को चिठी आइपुग्दा आफ्ना सिमाना देखी नवछनु भन्या डुकुम गयो कुतिके हुको फौज लाई भैरवलंगुर देखी नवछनु भैरवलंगुर देखी यतिर लडन आउन्या मंगलडनु भैरवलगुरपलतिर नजानु भन्या डुकुम गया मुखो को वाटा जान्या लस्करलाई ताकलाखार र ल्हासा जान्या विचको बाटो पुग्न जानु भनी डुकुम गयाको २ दिन भयाको थियो कुगामागयेर वसनु अगतिर नजानु भन्या डुकुम गयो वाटा माकसैले लडन आया भन्या लडन्याछन् लडन नआया लडन्या छैनन् मरामरुगा मा मे वच्याछन् फलाकोलामा ताकलार को फौज लाई टिगरि जानु भन्या डुकुम गयाको थियो वच्याको भयाछोरगुम्वा देखी

पुरातत्त्व विभागको गतिविधि

(आ.व. २०५४/०५५)

–शोभा श्रेष्ठ

नेपाल अधिराज्यका सांस्कृतिक सम्पदाहरूको अन्वेषण, विश्लेषण, प्रकाशन, संरक्षण र प्रदर्शन गर्नु पुरातत्त्व विभागको मूल उद्देश्य हो। हुन त यस्ता कार्यहरूको दायित्व अन्य विभिन्न निकायहरू, खास गरी, विश्व विद्यालयहरू, नेपाल राजकीय प्रज्ञा प्रतिष्ठान, गुठी संस्थान, नगरपालिकाहरू, जि.वि.स. एवं गा.वि.स.हरूमा पनि निहित नभएको होइन। अझ परम्परागत प्रचलनमा त निजी गुठीहरू र सम्पन्न व्यक्ति(दाता)हरूको भूमिका पनि उल्लेखनीय रहँदै आएको हो। तर हाल उपर्युक्त निकायहरू एवं निजी गुठी र सम्पन्न दाताहरू समेत यस्ता कार्यमा उदासीन रहन थालेकाले सम्पूर्ण बोझ पुरातत्त्व विभागमै केन्द्रीत हुन थालेको परिस्थिति एकातिर छ भने अर्कोतिर सांस्कृतिक सम्पदाहरूको अन्वेषण, विश्लेषण र संरक्षण कार्यहरू उत्पादनमूलक र जनतालाई तुरून्त र प्रत्यक्ष प्रतिफल प्रदान गर्ने क्षेत्रभित्र पर्ने कार्य नभएकाले आधुनिक विकासको सिद्धान्त अनुरूप यस्ता कार्यहरू, सरकारको विकास योजनामा प्राथमिकता प्राप्त क्षेत्रमा पर्दैनन्। फलस्वरूप ज्यादै सीमित रकम मात्र यस्ता कार्यहरूमा लगानी गर्न सक्ने स्थितिमा सरकार रही आएको छ।

यस्तो परिस्थितिको बावजूद पनि श्री ५ को सरकारले सांस्कृतिक सम्पदाहरूको अन्वेषण, प्रकाशन र संरक्षण कार्यमा यथाशक्य लगानी गरी सक्दो प्रयास गर्दै आएको छ। विगत ४ वर्षको विकास तर्फको वार्षिक राष्ट्रिय बजेट र त्यसमध्ये यस विभाग अन्तर्गत सञ्चालित सांस्कृतिक सम्पदा अन्वेषण र संरक्षण सम्बन्धी विकास कार्यक्रमहरूमा विनियोजित रकमलाई तुलनात्मक रूपमा अध्ययन गर्दा राष्ट्रले वार्षिक विकास बजेटको के कति प्रतिशत यस क्षेत्रमा लगानी गरेको छ भन्ने कुरा प्रष्ट देखिन्छ।

आ.व.	विकास तर्फको राष्ट्रिय खर्च (रू. हजारमा)	यस विभागको विकास खर्च (रू. हजारमा)	राष्ट्रिय विकास खर्चमध्ये विभागको खर्चको प्रतिशत
२०५२/०५३	२८८२६२८६	७५.००	०.०००२६%
२०५३/०५४	३२५००७८३	१२३.७५	०.०००३७%
२०५४/०५५	३४०३८८४८	१३०.००	०.०००३८%
२०५५/०५६	३७७४११५३	१२५.००	०.०००३३%

यसरी प्रत्येक वर्ष राष्ट्रले सांस्कृतिक सम्पदाहरूको अन्वेषण प्रकाशन र संरक्षण कार्यमा गरेको लगानी र त्यस लगानीबाट भए गरिएका कामहरूको विवरण भविष्यमा यस्ता सम्पदाहरूको अध्ययन, अन्वेषण र संरक्षण गर्ने कार्यमा सहायक बन्न सकोस् र राष्ट्रले अबलम्बन गरेको पारदर्शिताको नीति अनुरूप, सर्वसाधारण सबैमा जानकारी पनि होस् भन्ने उद्देश्यले, यस विभागबाट प्रत्येक वर्ष भएका गतिविधिहरू आफ्नो मुखपत्र "**प्राचीन नेपाल**"मा प्रकाशन गर्दै जाने नीति लिएकोले यस अङ्कमा गत आर्थिक वर्ष २०५४/०५५ को विकास कार्यहरूको गतिविधि संक्षिप्त विवरण यहाँ प्रस्तुत गरिन्छ।

(क) पूर्वाञ्चल

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
१. धनकुटा डाँडा बजारस्थित, विष्णु मन्दिर जीर्णोद्धार	३१४	१००%	१००%	स्थानीय जनसहभागिता समेतबाट
२. बराह क्षेत्र स्थित विभिन्न स्मारकहरूको मर्मत सम्भार	७५	१००%	१००%	
३. क्षेत्रीय संग्रहालय, धनकुटा				
(क) शोकेस मर्मत	५०	१००%	१००%	
(ख) सामग्री संकलन	५०	१००%	१००%	
(ग) कम्पाउण्ड वालको बाँकी काम पूरा गर्ने (३८.४६%)	१२५	१००%	१००%	

(ख) मध्यमाञ्चल

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
१. युनेस्कोको सहयोगमा तयार भएको काठमाडौं उपत्यकाका मूर्तिहरूको प्रतिवेदन पुनः प्रकाशित गर्ने	१५०	१००%	१००%	
२. दहचोकमा रहेको इन्द्रदह इन्द्रायणी र विष्णु मन्दिरको सम्भार कार्य गर्ने	१५	१००%	१००%	
३. नुवाकोटस्थित तलेजु मन्दिरको छाना जीर्णोद्धार कार्यको बाँकी (६१.७७%) काम सम्पन्न गर्ने	९००	१००%	१००%	

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
४. गोकर्णस्थित स्मारकहरूको जीर्णोद्धार	१७५	१००%	१००%	
५. रेसुङ्गाको मठ मन्दिर संरक्षण गर्ने	१००	१००%	१००%	
६. थिमी बाखाछ्रेंस्थित महादेव मन्दिर जीर्णोद्धार गर्ने	४००	१००%	१००%	
७. थिमीस्थित पाटी जीर्णोद्धार	२२०	१००%	१००%	स्थानीय जनसहभागिता समेतबाट
८. चाँगुस्थित विभिन्न स्मारक तथा मूर्तिहरू संरक्षण तथा जीर्णोद्धार	१०००	१००%	१००%	
९. आपतकालीन संरक्षण	१५३५	१००%	१००%	
(क) पाल्पा भैरवस्थानको प्राङ्गणमा प्रवेश गर्ने पुरानो सिंढी मर्मत सुधार गर्ने काम सम्पन्न गरियो ।				
(ख) डडेल्धुरा जिल्लास्थित अमरगढीको सर्भे र ड्रइङ्ग गर्ने काम सम्पन्न गरियो ।				
(ग) दोलखा भीमसेन मन्दिरको छाना परम्परागत शैलीमा लगाउने काममध्ये ५०% कार्य स्थानीय जनसहभागिता समेत जुटाई सम्पन्न गरिएको थियो ।				
(घ) खोक्सार (सप्तरी) स्थित पुरातात्त्विक स्थल संरक्षण ।				
१०. पुरातात्त्विक अन्वेषण तथा उत्खनन् गर्ने				
(क) धादिङ सल्यानटारको उत्खनन् कार्य पूरा गर्न आवश्यक पूर्वाधार तयार गर्ने	५०	१००%	१००%	
(ख) तौलिहवा, रूपन्देही र नवलपरासीको पुरातात्त्विक सर्भेक्षण कार्य पूरा गरी प्रतिवेदन प्रकाशित गर्ने (६०%)	१००	१००%	१००%	

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
११. राष्ट्रिय संग्रहालय, छाउनी				
(क) २०५३/०५४ को अधुरो कार्य पूरा गर्ने (२१.४०%)	२००	१००%	१००%	
(ख) विद्युतीकरण गर्ने.(चारकुनामा फ्लोड लाइट राख्ने)	२००	१००%	१००%	
(ग) प्रतिमूर्ति निर्माण कार्य	५०	१००%	१००%	
१२. फोटो डकुमेन्ट				
(क) सांस्कृतिक सम्पदा प्रर्वद्धन गर्ने खालका पोष्टर उत्पादन गर्ने	१००	१००%	१००%	
(ख) स्मारकहरूको संरक्षण कार्यका फोटो लगत राख्ने	१००	१००%	१००%	
(ग) क्यूरियो जाँचपास शाखाको लागि तौल मेशीन खरिद गर्ने	५०	१००%	१००%	
१३. स्मारक संरक्षण तथा दरबार हेरचाह कार्यालय, नुवाकोट				
(क) आपतकालीन संरक्षण (दरबारको प्रवेशद्वार र मार्ग मर्मत)	२५	१००%	१००%	
१४. नुवाकोटको भजन घर जीर्णोद्धार	२००	१००%	१००%	
१५. राष्ट्रिय अभिलेखालय				
(क) हस्तलिखित ग्रन्थहरू सुरक्षित गर्न हल वायरिङ्ग र एक्जष्ट फ्यान जडान	५२८	१००%	१००%	
(ख) अभिलेखालय भवन रंगरोगन गर्ने	९२१	१००%	१००%	

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
१६. केन्द्रीय सांस्कृतिक संरक्षण प्रयोगशाला				
(क) कालमोचनघाटस्थित त्रिपुरेश्वर महादेव मन्दिर र आसपासका स्मारकमा उम्रेका रूख बिरूवाहरू रसायन प्रविधिद्वारा उन्मूलन गर्ने	५०	१००%	१००%	
(ख) कार्मेक्स हर्बिसाइड २४० के. जी. खरिद गर्ने	४५०	१००%	१००%	
(ग) विभिन्न संग्रहालयमा भएका सामग्रीहरूको आपतकालीन रसायन संरक्षण गर्ने	१००	१००%	१००%	

(ग) पश्चिमाञ्चल

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
१. क्षेत्रीय संग्रहालय, पोखरा				
(क) नवनिर्मित भवन सम्पन्न गरी वायरिङ्ग समेत पूरा गर्ने (४०.३२%)	१४००	१००%	१००%	
(ख) सामग्री संकलन	५०	१००%	१००%	
२. कपिलवस्तु संग्रहालय				
(क) छरिएर रहेका मूर्तिहरूका लागि टहरा बनाई सुरक्षित गर्ने (५८.३१%)	२००	१००%	१००%	

(घ) मध्य पश्चिमाञ्चल

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
१. सुर्खेत बजारमा रहेका पुरातात्त्विक स्थलको तार बार लगाउने कार्य गर्ने	२५०	१००%	१००%	
२. दैलेख गढी मर्मत सम्भार	७५	१००%	१००%	
३. क्षेत्रीय संग्रहालय, सुर्खेत				
(क) सामग्री संकलन	१००	१००%	१००%	
(ख) **फर्निचर सामान**, शोकेश, प्लेन बोर्ड व्लक, Pedestal निर्माण	३००	१००%	१००%	
(ग) संग्रहाल भवनको छत ढलान रंगरोगन (झयाल ढोकामा इनामेल पेन्ट गर्ने)	२००	१००%	१००%	

(ङ) सुदूर पश्चिमाञ्चल

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
१. अछ्राम विनायक गा.वि.स. स्थित पञ्चदेवल संरक्षण कार्य गर्ने	१००	१००%	१००%	
साम्राज्यश्वर मन्दिर जीर्णोद्धार योजना				
वनारसस्थित साम्राज्येश्वर महोदय मन्दिरको पूर्वलङको सत्तल जीर्णोद्धार कार्य गर्ने (६०% कार्य पूरा गर्ने)	१८१६	१००%	१००%	
काभ्रे एकीकृत योजना				
१. कृषि कार्यक्रम				
(क) नमूना कृषि फार्म निर्माण कार्य पूरा गर्ने	४२००	१००%	२५%	कृषि मन्त्रालय अन्तर्गत काम भएको
(ख) नमूना कृषि फार्मको कार्यक्रम सञ्चालन गर्ने	२३८०	१००%	२५%	

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
२. सामाजिक क्षेत्रको कार्य				
(क) पनौतीस्थित म्यूजियम भवन निर्माण कार्य पूरा गर्ने ।	१५००	१००%	१००%	
(ख) पनौती स्थित इन्द्रेश्वर प्रा. वि. भवन निर्माण कार्य पूरा गर्ने ।	१००	१००%	१००%	
(ग) पनौतीस्थित नरसिंह मठ जीर्णोद्धार कार्य	३०००	१००%	२५%	
(घ) पनौती शहरको बाटोमा इँटा छाप्ने कार्य पूरा गर्ने	१००	१००%	१००%	
(ङ) नालास्थित करूणामय मन्दिर जीर्णोद्धार गर्ने	२००	१००%	१०%	विनियोजित रकम पूरै निकासा नभएकोले लक्ष्य अनुसार पूरा काम हुन नसकेको
(च) बनोपा नालाबीचको सडक पुल निर्माण कार्य	१०००	१००%	१००%	
(छ) बनेपास्थित चण्डेश्वरी घाटको पाटी जीर्णोद्धार कार्य	१८००	१००%	१००%	
(ज) बनेपास्थित चण्डेश्वरी मन्दिर अगाडि सत्तल जीर्णोद्धार	२००	१००%	१०%	
(झ) बनेपास्थित नारायण मन्दिरको छाना जीर्णोद्धार कार्य	३५०	१००%	१००%	
(ञ) लोकेश्वर मन्दिर बनेपामा जीर्णोद्धार कार्य सम्पन्न गर्ने	१८००	१००%	७०%	
(ट) बुडोलको सत्तल जीर्णोद्धार	२०००	१००%	१००%	
(ठ) वकुम डबली जीर्णोद्धार	५००	१००%		
(ड) काभ्रे जिल्लाका विभिन्न गा.वि.स.मा पुरातात्त्विक जीर्णोद्धार कार्य गर्ने	२५००	१००%		

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
(९) बनेपा भीमसेन पाटीसंगैको ढुङ्गेधारा जीर्णोद्धार	२००	१०० %		
स्मारक संरक्षण तथा दरबार हेरचाह कार्यालय, भक्तपुर				
१. भण्डार पोखरी जीर्णोद्धार	७००	१०० %	१०० %	
२. सुन्दरी गोपाल मन्दिर जीर्णोद्धार	४२०	१०० %	१०० %	
३. अनुशरण कार्य विभिन्न स्मारकहरूको आकस्मिक जीर्णोद्धार	४५०	१०० %	१०० %	
४. स्मारकहरूको लगत संकलन	३०	१०० %	१०० %	
स्वयम्भू संरक्षण योजना				
१. मोटरपार्कदेखि शान्तिपुरसम्मको सिंढी मर्मत र पहिरो संरक्षण गर्ने	११००	१०० %	१०० %	
२. अमिताभ अगाडिको सेड मर्मत	५०	१०० %	१०० %	
३. शान्तिपुर पूर्वको नायो पाटी भत्काउने	५०	१०० %	१०० %	
४. बसुन्धरा, वायुपुर र नारायण शाक्ति मन्दिरको वातावरण सुधार	१००	१०० %	१०० %	
५. आपतकालीन मर्मत सम्भार (स्वयम्भूको घरको मोहडा जीर्णोद्धार गर्ने सम्बन्धमा नीति बनाउने)	५०	१०० %	१०० %	
काठमाडौं उपत्यका सांस्कृतिक सम्पदा संरक्षण गुरुयोजना				
१. रूद्रदेव महाविहार जीर्णोद्धार	१०००	१०० %	१०० %	
२. तलेजू आगमघर जीर्णोद्धार (पाटन मूलचोक)	५५०	१०० %	१०० %	

कामको विवरण	वार्षिक बजेट रू. हजारमा	लक्ष्य परिमाण	प्रगति परिमाण	कैफियत
गोरखा दरबार क्षेत्र संरक्षण परियोजना				
गोरखा द.हे.का. भवनमा शौचालय, विद्युत, ढलको कार्य सम्पन्न गर्ने	३५०	१००%	१००%	
गुरूयोजना अनुसार थरघरका घरहरू निर्माण गर्ने र खुल्ला मञ्च बनाई स्थानीय नाचगान गराउने सम्बन्धमा अध्ययन गरी आ.व. २०५५/०५६ को कार्यक्रममा समावेश गर्ने योजनामा बनाउने	५०	१००%	१५%	इतिहासविदबाट सो सम्बन्धी प्रतिवेदन प्रस्तुत गर्न नसकिएकोले कार्य सम्पन्न गर्न नसकिएको ।
पृथ्वी संग्रहालयको लागि सामग्री संकलन गर्ने	१७००	१००%	१००%	
तल्लो दरबारको हाता पर्खाल लगाउने	१५००	१००%	१००%	
तल्लो दरबारको छानामा फ्लेक छाप्ने	४१२	१००%	१००%	
६. खोप्लाङ कालु पाण्डेको घडेरीमा निर्माण गरिएको पार्कमा पानीको व्यवस्था गर्ने	१००	१००%	१००%	
७. गोरखा विन्ध्यवासिनी मन्दिर जीर्णोद्धार गर्ने	१७४	१००%	१००%	

वार्षिक कार्यक्रममा समावेश नभएका सालबसाली रूपमा र आकस्मिक रूपमा सञ्चालन भएका केही गतिविधिहरू यस प्रकार छन्–

प्राचीनकालदेखि प्रचलनमा रहेका कतिपय नृत्य एवं जात्राहरूमध्ये लोप भएर जाने स्थितिमा पुगेका केही नृत्य र जात्राहरूलाई जोगाई राख्ने उद्देश्यले दिने गरिएको वार्षिक अनुदान अन्तर्गत आ.व. २०५४/०५५ मा निम्न नृत्यहरू र जात्रा पर्वहरूलाई निम्नानुसार आर्थिक सहयोग उपलब्ध गराइयो ।

(क) नाचहरू–

१. भक्तपुरको महाकाली नाचहरू-

(क) लोहला समूहको लागि रू. ६,०००।-

(ख)	फैजु समूहको लागि	रू. ६,०००।-
(ग)	मुस्याजु समूहको लागि	रू. ६,०००।-
(घ)	खर्वुजा समूहको लागि	रू. ६,०००।-
(ङ)	डण्डेख्या समूहको लागि	रू. ६,०००।-
(च)	दैवज्ञ समूहको लागि	रू. ८,०००।-
२.	भक्तपुरको रामचन्द्र नाच	रू. ६,०००।-
३.	लाखे नाच, मजिपाट	रू. ५,०००।-
४.	सावाभक्कु नाच, हलचोक	रू. ५,०००।-
५.	गाउने ठाडी नाच, यटखा	रू. १,५००।-
६.	दैत्य नाच, जोरगणेश	रू. ६,०००।-
७.	हात्ती नाच, किलागल	रू. २,५००।-
८.	दश अवतार नाच, त्रिपुरेश्वर	रू. १९,९००।-
९.	माघ जात्रा, वटु टोल	रू. ४,०००।-
१०.	कार्तिक नाच, ललितपुर	रू. ३१,०००।-
११.	कार्तिक नाच, फर्पिङ्ग	रू. १०,५००।-

(ख) जात्रा पर्वहरू

१.	सिं जात्रा (मतया) ललितपुर	रू. १५,०००।-
२.	भीमसेन जात्रा, ललितपुर	रू. ३,०००।-
३.	श्रीकृष्ण पूजा, ललितपुर	रू. ३,०००।-

४. निरञ्जना भगवती जात्रा, नुवाकोटरू. ६,०००।- (पटके अनुदान)

उक्त आ.व. २०५४/०५५ मा यस विभागले विभिन्न किसिमका ६,०६,३७३ थान क्यूरियो सामानहरू जाँच गरी जाँचपास प्रमाण-पत्र वितरण गरेको थियो ।

उत्खनन् र अन्वेषण कार्य

(क) जर्मन सहयोगमा मुस्ताङ्ग जिल्लाको तल्लो क्षेत्रमा पर्ने गुफाहरू र पुरातात्त्विक भग्नावशेष भएका ठाउँहरू खिङ्गा र गारावजोङ्गमा भएका उत्खनन्हरूको अध्ययन कार्य जारी रह्यो ।

(ख) ईटालीको ISID को सहयोगमा कपिलवस्तु जिल्लाको पुरातात्त्विक सर्वेक्षण र गोटीहवामा उत्खनन् कार्य जारी रह्यो ।

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